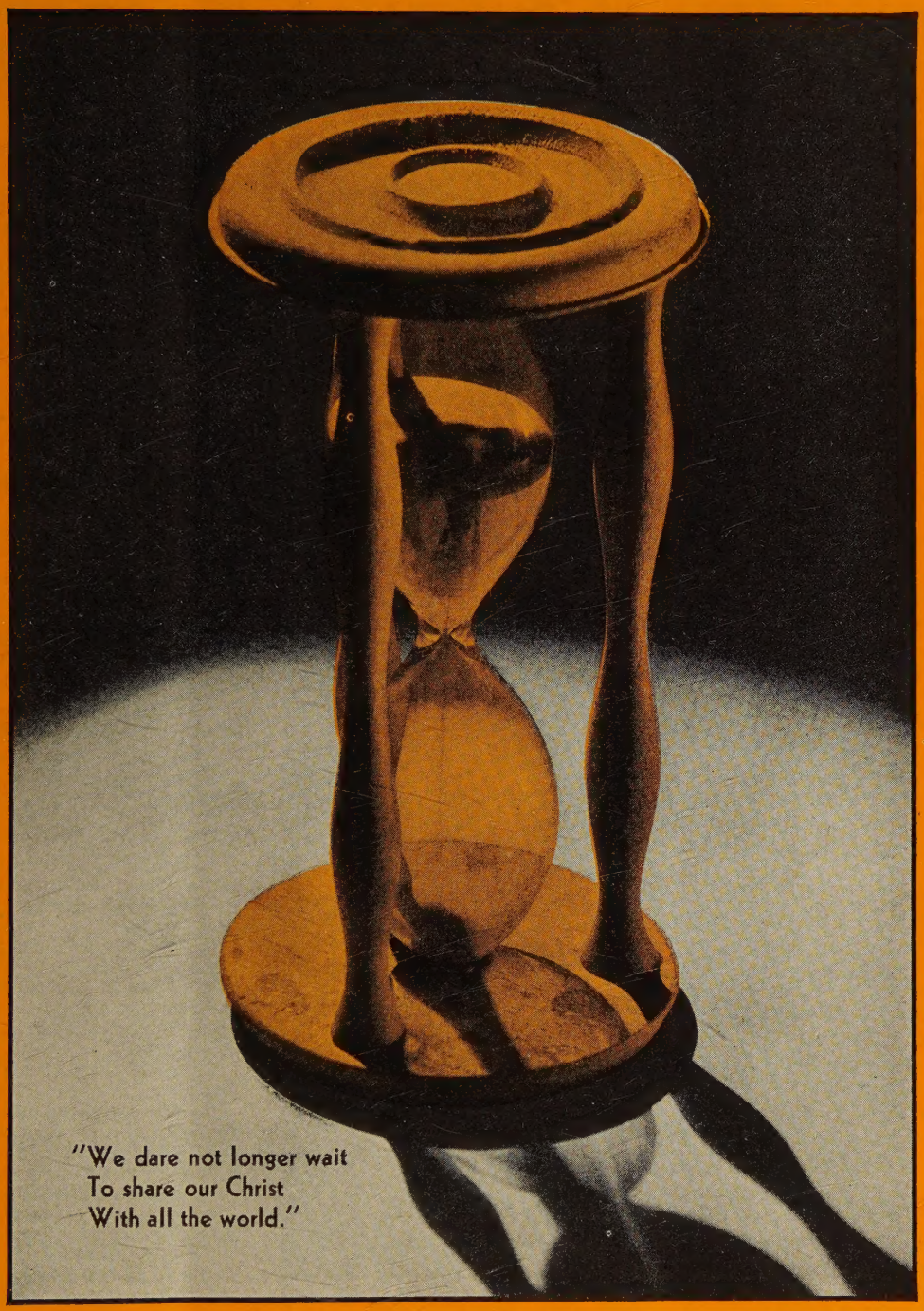
10-2



OCTOBER
1949

the Methodist Woman

the Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension
of
The Methodist Church

MRS. C. C. LONG, Circulation Manager
MRS. E. LE ROY STIFFLER, Publication and Business Manager

★ ★ ★ Contents ★ ★ ★

Volume 10 October, 1949 Number 2

	PAGE
Spiritual Photosynthesis, by *Mrs. Frank G. Brooks*	3
"Go Ye Therefore . . . . ." Advance, by *Mrs. J. D. Bragg*	4
Africa Advances With All of Methodism, by *Sallie Lou MacKinnon*	6
China—"We Wait, Not Idly," by *Louise Robinson*	8
Christian Advance in India and Pakistan Needs Your Treasure, by *Lucile Colony*	10
The Advance in Japan and Korea, by *Margaret Billingsley*	12
Advance Dollars in Latin America, by *Elizabeth M. Lee*	14
Official Call, by *Mrs. Frank G. Brooks* and *Mrs. J. N. Rodeheaver*	16
"I Am at Work in the Philippines," by *Margaret Billingsley*	17
Week of Prayer and Self-Denial	18
Advance in Malaysia—Borneo, Sumatra, Malaya, by *Louise Robinson*	20
Burma Needs the Advance, by *Lucile Colony*	20
Good Neighbor Centers, by *Bishop Cyrus B. Dawsey*	21
Advance Opportunities	22
DEPARTMENTS	26-32
The Stewardship of Life, by *Grace Noll Crowell*	33
Literature and Publications, by *Mrs. C. C. Long*	34
Program Suggestions for November, by *Mrs. H. W. Bland Detwiler*	35

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year, combination (with *World Outlook*) $2.30, payable in advance. Subscriptions may begin any month Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All foreign countries: One year, $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y.

OFFICERS

Woman's Division of Christian Service
President **— Mrs. Frank G. Brooks, Mount Vernon, Iowa.**
Vice-President**—Mrs. Paul Arrington, 1735 Piedmont Street, Jackson 41, Mississippi.**
Recording Secretary**—Mrs. J. N. Rodeheaver, Winona Lake, Indiana.**
Treasurer **— Miss Henrietta Gibson, 150 Fifth Avenue, New York 11, N. Y.**

Department Chairmen

Department of Work in Home Fields **—Mrs. A. C. Johnson, 713 E. Seventh Street, Hopkinsville, Kentucky.**
Department of Work in Foreign Fields **—Mrs. J. D. Bragg, 3666 Montana Street, St. Louis 16, Missouri.**
Department of Christian Social Relations and Local Church Activities**— Mrs. W. H. Ratliff, Sherard, Mississippi.**
Section of Education and Cultivation **—Mrs. John M. Pearson, 34 Washington Square, New York 11, N. Y.**

A SPECIAL ISSUE

This month the pages of our magazine bring word of what our Advance dollars have done and will do in furthering the work of the Department of Work in Foreign Fields.

Some months ago it was Miss Bettie S. Brittingham who thought of making this a special issue.

The lines on the cover are from the hymn, "Advance, O Church of God." by Garland Evans Hopkins.

The cover picture is by Ewing Galloway, New York.

ASK YOURSELF

1. Name some of the calls for help that come to us from other lands.

2. What caused a great thrill of joy? Where?

3. China needs what types of missionaries today?

4. What is the immediate goal in the attempt to wipe out illiteracy in India? To what great challenge does this lead?

5. Who have been a God-send? Explain.

6. Name the teacher who is receiving fan mail. In what school? Where?

7. What great occasion will bring Methodist women together next spring? Give date and place.

8. In Brazil, what new type of work is being planed? Explain.

9. Name sources of income for the W.S.C.S. in the Philippines.

10. Name the outside garment that is worn by the women of Pakistan.

The Methodist Woman, $1.00 per year
World Outlook . . . . . 1.50 per year
The Methodist Woman and
World Outlook . . . 2.30 per year

Spiritual Photosynthesis

By
MRS. FRANK G. BROOKS

PHOTOSYNTHESIS! A big word with significant meaning! A word borrowed from botany that an be applied in nontechnical ways!

One of the simple and fundamental acts of science is that all energy ommonly used on earth comes from he sun. The food from which we de- ive human energy results from the rocess by which carbon dioxide and vater are combined through solar nergy to form sugar. This process s called *photosynthesis.*

In the plan of our heavenly Father, he sun shines on all peoples. There s no discrimination! And the power hat emanates from the radiance of he life of Jesus Christ should also be vailable to all nations and races. I tand in awe of a power that can hange one physical substance to an- ther, but I stand in greater awe of a ower that can change lives.

The life and thought of Jesus are he sources of the spiritual energy of is followers and of those who are ager to be his followers. Today na- ions are awaiting new ideologies and "convinced Christians" have ideas to hare. A Hindu recently said to E. Stanley Jones of India: "If you come n the spirit of Christ, you can come y the boat load."

Methodist women are going in the pirit of Christ to twenty-five countries f the world. Young women from lmost every state in these United States are witnessing for us in Africa, Burma, China, India and Pakistan, Korea, Latin America, Malaysia, and he Phillipines. Anyone who has isited a foreign mission field returns o her own land with the deep con- iction that only when all nations turn o one Father for spiritual strength, or spiritual power, and for spiritual ood will the brotherhood of man be- come a spiritual reality.

From every land staccato state- ments revealing the eagerness for the Christian message continue to come. Hands are lifted toward the source of spiritual power as suppliants say:

In North Africa: "Thank the Meth- odist women for nine missionaries; in 1945 we had only two."

In China: "The most stable in- fluence in China today is the on- going program of the Christian Church."

In Japan: "The situation out here is crying unto heaven. Never was there such opportunity and so little being done about it. Every hour out here counts and is worth a day five years hence. I mean this . . . . There is so much that needs to be done that I do not know where to begin."

Lighting a dark world

In Liberia: "There is immediate opportunity for the Woman's Society to pioneer in the oldest mission field of The Methodist Church. The land is available for the hostel for girls; the sad note is that no missionaries are available for the work. Three are needed at once and this missionary staff must be bi-racial."

In Mexico: "Send us more mission- aries; the need is desperate."

In Korea: "Would you like to hear of hardships? The very worst is see- ing so many wonderful, fleeting op- portunities and knowing oneself but mortal. The next is as hard. Who will be here when this small white- haired contingent of us is obliged to leave the work we are doing? We are few, and the new workers are fewer."

In Cuba: "Methodism could change the character of the island in five years if we had the resources in men and women and money."

The pattern for Advance of the Woman's Society of Christian Service is to be neighbors to women and chil- dren in need. Neighbors on a world- wide scale! This is the answer to the praying hands from every nation; the hands continue to be stretched toward the sun—toward the Christ—the source of life eternal. The immense need can overwhelm us or it can chal- lenge us. It can challenge us with the realization that there is "beauty in the immensity of need" as there is beauty in the immensity of nature. Whole peoples stretch their hands to the Christ who alone can produce a change in human lives greater than the sun produces in inorganic substances.

To know strong Christian Korean women, Indian women, Japanese women, women from many lands— women whose characters have been molded by the influence of Christian missions—is to be convinced that there is nothing comparable to the power of God working in the human heart to change personalities and to give purpose to life.

"Go Ye Therefore . . . ." Advance

By MRS. J. D. BRAGG

THE mandate to all Christian people continues to be, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

These words, spoken by Christ to his disciples on that day long ago, have been taken more or less seriously by succeeding generations of Christians in the light of the day in which they were living. Even so today, in the year of our Lord 1949, do we repeat these marching orders, endeavoring to interpret the true and effective meaning of these words of our Master, not with lip service only, but in acts and deeds befitting a Christ-follower, endeavoring to put into practice the teachings of Christ and His Church. Again we say, the word is *Advance*, and this will continue to be our spiritual emphasis through the years immediately ahead of us.

This issue of THE METHODIST WOMAN carries an accounting of the advance of Methodist women on the foreign field for the first year of our special program. This, together with the advance on the home field (September issue) and the reports of our Methodist Church as a whole in our "Advance for Christ and His Church," indicate consecration, courage, and a measure of sacrificial giving by a host of people called Methodists. We rejoice in every victory, realizing at the same time that this is only an expression which should characterize a great Christian organization in the light of world needs. This advance becomes a part of our stewardship as members of the World Council of Churches, as related to Christian Councils in many lands, as an acknowledgment of the relationship which exists between the ongoing missionary enterprise of the Church and the firm establishment of a United Nations. It is also our response to the thoughtful declarations of those close to the heartthrob of the world today—statesmen, educators, scientists, theologians—that the message of Christ carries the solution of the problems of this troubled world. As long as there are hungry children to be fed, emaciated bodies to be healed, eager minds to be trained, families to be housed, souls to be saved, so long shall we continue to take seriously the command—"Go ye!"

The Executive Secretaries are sharing with all readers of this magazine the intimate details of the needs and opportunities of their respective fields and how we are attempting to meet them. This is in keeping with our policy of informing members of the Woman's Society of Christian Service all across the world of the many activities of our missionaries and the institutions which we support, as well as of the changing trends which may create a new approach, or the strengthening of present programs and procedures.

In addition to ongoing work, increased giving from every society has meant immediate clearance of projects in the Advance program. For instance, in Africa the school building at Mutambara, Southern Rhodesia, is being completed; the nurses' home, Gikuki, and two home-economic dormitories, Quessua, as well as a rural center in North Africa are ready to meet great needs.

In India, our buildings at the Training Institute in Jubbulpore are being completed, and Leonard Theological College is receiving needed help which will enable it to give even better training to those who will be our Indian leaders. (With many of these, our I-3's will work as they go this fall to supplement our staff of Christian workers in India.)

In Japan, our demonstration kindergarten at Seiwa Training

IN CHURCH

"Dios es amor." These words met my eyes as I entered a Methodist church in Monterrey, Mexico. Three other verses of Scripture were on the walls, but I could not get their meaning as my Spanish vocabulary is very limited. After all, one could meditate for a long time upon the first. "God is love."—No doubt the minister was giving many illustrations of the love of God in his sermon, but the words though heard were not understood.

I was thankful that I understood "Dios es amor"—but did I? Who is able to understand the love of God? "But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus." *

Yes, "Dios es amor," and how grateful I am that, at least, in a small measure, I can comprehend the "immeasurable riches of his grace in kindness toward us in Christ Jesus."

I can see many opportunities to be helpful here in Monterrey, and hope to be able soon to speak Spanish so that I can launch out on a sea of ideas. The weather will not always be fair, but our Pilot is reliable at all times.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us."

"Dios es amor." May these words meet the eyes of many Mexican people who have not heard the "good news."

—Pauline Willingham

* *Revised Standard Version*, 1946.

School is becoming a reality and a substantial amount has been made available to Tokyo Woman's Christian College, again to help train leaders for the Christian movement.

In Korea, increased giving makes possible the nurses' home at Severance Hospital, and equipment for Tai Wha Community Center. The much-needed hostels for girls in Malaya are being built in Taiping and Malacca. Equipment for the new building of the Mary Johnston Hospital in the Philippines is now made possible, and in Latin America a list of interesting projects: buildings and equipment at Matanzas, Cuba; kindergarten building and equipment at Colegio Piracicabano, Brazil; equipment for junior college at Crandon Institute, Uruguay; and primary building, Bennett College, Brazil. The list goes on wherever we have schools, hospitals, social centers, and other institutions.

As rapidly as is made possible by increased receipts from our local societies, we are caring for these Advance projects; hence the responsibility rests upon us as individual members of our local societies to maintain a high standard of giving, and to interest others in lifting their giving or perhaps to make gifts for the first time to the missionary work administered by the Woman's Division of Christian Service.

Modern acts of the apostles are being written continually in many countries at this time, in order that the Christian way may be exemplified in life and work. This is having a wholesome and stabilizing influence upon peoples who are under pressure to follow another than the Jesus way. Church and chapel services are popular, schools and colleges are crowded, and courage is given to new as well as older converts to speak bravely for Christianity, whether as individuals or in groups. As an example, on June 23, 1949, the Christian forces in the city of Seoul, Korea, and surrounding villages gave a public demonstration of their faith in a huge mass meeting and parade. More than 50,000 Christians gathered, as planned by the National Christian Council, to give a united witness of purpose and determination to achieve that purpose. The details of this demonstration, as recounted by an eyewitness, led one to believe that in due time this may be counted one of the significant events in world history.

It is reported that interest in the Bible, the basic text of the Church, is universal, and it is difficult to supply an adequate number of Scripture portions, as well as teachers to guide in the study and interpretation.

A thrilling event in Singapore within recent months was the rendition of the "Messiah" by the Trinity College choir. This was the outgrowth of a course in the ministry of music and the story of the training of this group of singers, most of them having no tradition of the Messiah in their lives, reads like a modern miracle. The influence of the oratorio upon the lives of all who participated, as well as upon the hundreds who heard it in three performances, was a spiritual stimulation needed in a great city seeking to rebuild from the ruins of war devastation.

These and countless other illustrations of Christian service come to us as we seek to interpret the need for continued *advance* in the missionary enterprise. A sharing of prayer, of personality, and of possessions is a major need of our time. The Church is a great fellowship providing fresh testimony from day to day of the power of spiritual resources to meet the problems and opportunities of each new age. May we ever be found faithful to the mandate, "Go ye therefore . . . . and, lo, I am with you alway . . . ."

Africa Advances WITH ALL OF METHODISM

By SALLIE LOU MacKINNON

In October, 1948, about the time Methodist church leaders were gathering in Columbus, Ohio, with missionary leaders of other denominations of North America, missionaries and Africans were traveling by air, by car, and on foot to Old Umtali, Southern Rhodesia, for the meeting of the African Central Conference. The delegates had come from Angola, Belgian Congo, Mozambique, Southern Rhodesia, and the Transvaal. Already in the churches and villages, through letters, church papers, and returning missionaries, they had heard that The Methodist General Conference, meeting in Boston in May, 1948, had planned a great movement to be called The Advance for Christ and His Church. Here in Old Umtali, in the opening session of the conference, they learned much more about what the Advance meant for Africa, for Bishop Newell S. Booth, in his Episcopal address, sounded the keynote of Advance for the Elisabethville Area.

In the heart and mind of every delegate, the first great thrill of joy came from the expectancy that the Advance would bring more missionaries to Africa, and provide for more African workers. They could expect evangelistic workers; teachers for kindergartens, elementary schools, high schools, teachers of homemaking; doctors, nurses, public health workers; social workers for urban and rural centers; agriculturalists and builders; literacy and literate workers.

Missionary nurses from every hospital in Africa had spent months, some had spent years, carrying the full responsibility of a hospital and a leper camp with no doctor in charge. They rejoiced because the Advance in missions meant that this need not again occur. Teachers thought of eager pupils turned away because the staff and the facilities were inadequate for those already accepted. Probably all thought of villages which for years had plead for an African teacher-pastor to live and work in their midst. Some rejoiced particularly at the probability of missionary agriculturalists who would help the boys and the girls to learn to conserve the soil, what crops would improve it, how to grow more food for the people in the schools and the hospitals on the stations, how to improve the diet in the villages.

Others were keenly conscious of the fact that in some places where there had been money given through the Week of Prayer or the Crusade for Christ for urgently needed buildings, there were still no buildings because there had been no missionary builder to supervise and to train African workers in the skills of building. For several years each conference had cherished the goal of at least one missionary to give full time to work in literature and literacy, and to discovering and helping to train Africans in the important work of the production of literature.

En route to Old Umtali, some of the delegates had visited Pfeiffer Social-Evangelistic Center in Elisabethville and, although Pfeiffer Center is not completed, what they saw of the activities and the results there had deepened the conviction that, with trained social workers, similar programs could meet some of the almost overwhelming needs and opportunities in industrial centers in other conferences. Some delegates, in their travels, had seen an educated African husband and wife serving together in rural social centers. The thought of Advance in Africa through more missionary and African personnel, committed and prepared, brought new hope and encouragement to all, and helped all to renew their own commitment to the tasks ahead.

Not all the thinking and rejoicing were in terms of increased leadership personnel. Before the conference closed, delegates had done some serious thinking about Advance, and had accepted, and probably added to, the program Bishop Booth proposed for the Elisabethville Area. Here are a few important goals accepted by the conference:

"1. To strengthen and teach the 150,000 believers in Christ in the Area, and add 15,000 new ones each year of the quadrennium.

"2. To distribute widely the literature to be prepared by the Committee for the Movement for Christ and His Church. The literature must be in English, French, and Portuguese, and in at least five necessary African languages.

"3. To carry forward the emphasis on stewardship and see a 25 per cent increase each year of self-support.

"4. To add at least two years to each of the central training schools in each of the conferences.

"5. To develop community education with attention to literacy, public health, agricultural extensions, Bible schools, and the use of visual and auditory aids.

"6. To make vital interdenominational and ecumenical relationships."

After the Central Conference closed, the delegates returned to their own countries and communities, taking with them new inspiration. It is highly probable that on their return some of their colleagues said, "But these are the needs we have known and felt for years, though the opportunities have become more acute and urgent in the

st year and the last month." "Yes," was the reply, "but now l Methodism Advances together r Christ and His Church, and frica is recognized as a most im-ortant and crucial part of the tal church."

Also in Tunis, in North Africa, conference was held in October, 948. Here the presence of new issionaries was already bringing foretaste of Advance. At the end the war, in 1945, the Woman's ivision of Christian Service had nly two active missionaries in orth Africa. In October, 1948, here were six missionaries and igh expectation that in October, 949, there would be ten Woman's ivision of Christian Service mis-onaries in Algeria. A program as planned that would call for vice that number!

In Liberia, hope had begun to aver because the plan for a hostel r women as the initial work of ne Woman's Division of Christian ervice in Monrovia, Liberia, had een made in 1944, and no mission-ries had yet come to begin the ork. News of the Advance re-ived hope, for certainly, from the ne thousand missionaries and eaconesses whom the Woman's ivision seeks with faith, three ay be found for the hostel and thers for a full rural program.

Throughout Africa, swift changes in population centers, in economic and social conditions, are creating terrific problems and exciting new opportunities. Missionaries and other Christian leaders, acutely aware of the dangers and the opportunities, and of the inadequacy of leadership and of equipment, were in some cases growing discouraged. The news of the Advance has changed any incipient sense of frustration into great expectation. Most fortunately the members of the Woman's Society of Christian Service, by accepting with loyalty and faith the goals of the Second Mile in Advance, and by immediate action toward meeting the goals, have made possible the early realization of some of the hopes raised. A few examples from several countries in Africa reveal some of the results already in sight of increased giving by the members of the societies.

It happens that this very year the government of the Belgian Congo is ready to put into effect, in a few places at least, its announced program of aiding Protestant schools and hospitals and other institutions on an equal basis with Catholic institutions. The program, however, requires increased personnel and equipment to be furnished by the missions in order to meet government requirements. In Kapanga, Southern Congo, the building of a hospital plant and a home for missionary nurses, which is a joint project of the Division of Foreign Missions and the Woman's Division of Christian Service, can be begun at once. For Minga, in the Central Congo, the Woman's Division is able to meet an S.O.S. for money for equipment for the school, which had met government requirements except in the matter of equipment.

Isabel and Zolina of Portuguese East Africa pound peanuts for the gravy that goes on their mush

Schools in Southern Rhodesia have been so crowded that many pupils have been turned away. This last term there was an amusing and pathetic instance of the eagerness of girls for an education. The teachers were quite confused by the appearance of a girl enrolled as Elsie in several classes, and then in another class as Jane. Finally the truth emerged. Elsie had been early accepted as a pupil and just a few days before school opened had found that she could not come. Jane, learning about this, came to school and registered as Elsie, but somewhere in the process of registration gave her own name. Now there is money for a new school building and, if it can be completed by next term, many more Janes and Elsies and Marys may have the coveted privilege of attending a Christian school.

In Quessua, Angola, the missionary nurse has lived more than a mile from the hospital in the home with the missionary teachers at the girls' school. A mile is a long way under a tropical sun at the time of the midday meal or, in the case of an emergency call, at night. There is money and a plan for a new nurses' home near the hospital and, better still, another nurse in Lisbon, Portugal, preparing to join the one Woman's Division nurse in Angola and live with her in the new house. A similar need is being met in Gikuki in Mozambique. Also a new rural nursing service can be begun early in 1950.

In Il Maten, Algeria, for years missionaries with great vision and little equipment struggled to carry out a rural program with the Berber people of the Kabyle mountains. Then there were years when there were no missionaries, during which a French Christian teacher, with some assistance, conducted a small school and dispensary. Now there are three missionaries of the Woman's Division, and a missionary family of the Division of Foreign Missions in Il Maten. There is some money for housing, equipment, and visual aids, and a great

(*Continued on page 25*)

China— "WE WAIT, NOT IDLY"

By LOUISE ROBINSON

"GRIM YEARS face Christian effort in China," writes a missionary from that country, and after enumerating the various problems and difficulties which Christians may meet under a Communist regime, he continues, "Meanwhile, political change and social revolution are not visibly reducing the immensity of human needs. Sickness and death abound in every village, every alley; unlettered ignorance and barely lettered shadow-knowledge hamper child and adult together; despair contends with dubious faith for mastery of youth. Daily Christian work goes forward in a thousand centers with more than commonplace response. We wait, not idly. We must believe that from the crumbling of outworn systems and from the stirring of the masses there will, in the providence of God, come good—either that Communism in China will survive by sloughing off its grosser faults and by turning toward a truer community than we now see in its crude trial and coarse error; or that it will in turn break down in its failure to realize a requisite measure of that community which we Christians call the City of God."

A stream of letters from bishops and other Chinese leaders, as well as from missionaries, emphasizes the "more than commonplace response" to the Christian message. Bishop W. Y. Chen writes from West China that never before has he had such great opportunities to preach to students in national universities. A missionary from that same area said that during the past year there had been a larger number of Woman's Societies of Christian Service organized than in any preceding year; that young people both in Chengtu and in Chungking were coming into the churches as never before. Yui Hsui Li, a returned Crusade scholar, writes that her work in villages and rural centers is succeeding far beyond her expectations. Dr. Irma Highbaugh, working with the National Christian Council with special reference to the Christian Home and Family Life, writes of enthusiastic training conferences in Fukien and West China. She tells of Christian Fellowship Groups being formed on the West China Union University campus among the young married people. From all over China reports are coming in of tremendous opportunities on every hand. Reports are also coming in telling of the high courage and penetrative insight of Chinese leaders. The greatest need everywhere is for added personnel firmly grounded in the Christian faith.

To supply this need for this strategic period is the first objective of the Advance. There is an increasing number of young women entering the Theological Seminaries of Foochow, West China, and Nanking. There is an urgent call for these young women to serve the church in many capacities. Funds are needed to maintain more adequately the faculties of these institutions as well as to provide more classrooms and better equipment.

Woman's Society of Christian Service—China

The Christian colleges are filled to overflowing. In September, 1948, 60,000 young men and women from the high schools of China applied for entrance to the freshman classes of the thirteen Christian colleges. Only 4,000 could be received. Not enough teachers, not enough room, not enough equipment. Even so, the present members of the faculties are receiving what amounts to little more than subsistence. Yet never before has there been such an urgent call for leadership in the church and community.

The Advance will help to increase the opportunities for young women to have higher education. When one thinks of the large number of young women who have graduated from Hwa Nan College in Foochow and Ginling College in Nanking, as well as from the co-educational institutions—young women who are serving their communities in various ways—one realizes how many more trained workers there should be for the millions of people in need. The Advance will strengthen Dr. Lucy Wang of Hwa Nan and Dr. Wu Yi-fang of Ginling in their work of training young women. The Laura Haygood Normal School in Soochow and the Union Kindergarten Training School, Foochow, have prepared kindergarten teachers for many provinces and many denominations. Kindergartens all over China, staffed by these two institutions, demonstrate a ministry to little children and through them to their homes.

The number of nurses in China is pathetically small in the face of the great need. New homes for nurse-training students are needed to make possible more nurses and better work. More opportunities for medical students are

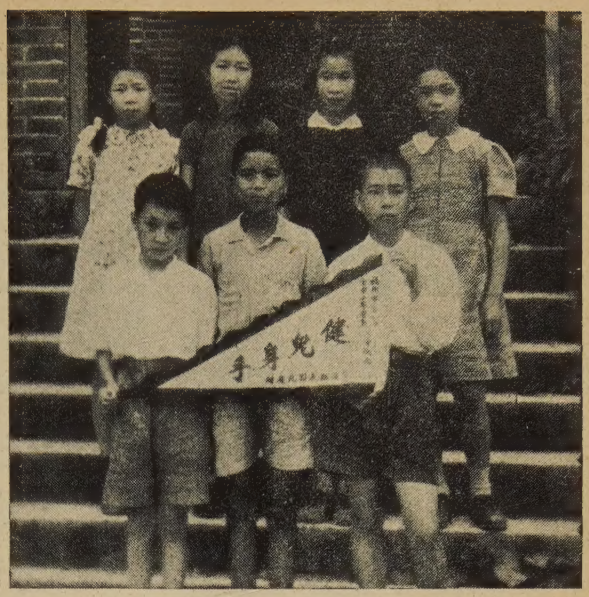
eeded, not only in the Woman's hristian Medical College in ıanghai, but also in coeducational edical schools. So the Advance, ırough all of these leadership ınters, will make possible more dequate maintenance, added uildings, and better equipment—l to the end that the Christian ıurch may bring to bear on all uman life the spirit and principles f Christ.

In addition to the needs of insti-ıtions of various types, every ɔnference in China is greatly in eed of funds to make possible aining-in-service institutes, sum-ıer camps, young people's con-erences, short-term schools. Funds ɔr the Commission on Home and amily Life are needed. Chinese eople have been living under war ɔnditions since 1937; they crave ellowship and inspiration as well s instruction. To make the work f the Christian church more ef-ective, it is imperative that larger ınds and added personnel be put ıto the work of producing and istributing Christian literature. 'here is pressing need for greater ffort in eradicating illiteracy. ıudio-visual and radio-broadcast-ıg equipment make more effective he work of Christian institutions.

Automobiles, ambulances, mobile nits for public health work would dd to the efficiency of institutions, ıaking it possible for them to serve ıore people. The Advance will elp in providing equipment. The ıiddle or high schools are consid-red the backbone of the church, or it is among the graduates of hose schools that the laity is rawn. Crusade for Christ funds ıade possible some rehabilitation nd reconstruction, but much more eeds to be done not only toward estoration but toward enlarged lants. However, the first need—s of all other institutions—is the ɔrovision for better living stand-rds and conditions for the fac-lties. It is not possible at present o receive more than a small per ent of the children and girls apply-ng for entrance to all of the church chools. The Methodist Church has the largest and most varied program of education for children, girls, and young women of any church in China. However, we are only scratching the surface of the great needs of vast numbers. More funds are also needed for the women who are engaged in evangelistic work in churches and in districts. Better salaries are required as well as better living quarters.

From every part of China has come the call for more missionaries. It is hoped that the Advance will make possible the sending out of 100 young women during this quadrennium—young women firmly grounded in the Christian faith, with winsome Christian character, understanding of the new ideologies, specialized training, and a desire to identify themselves with the people among whom they work. The Advance will make possible the sending out of these young missionaries. Teachers of music, religious education, English, home economics, physical education are needed. Doctors, nurses, medical technicians, physiotherapists are called for. Young women trained in club work, recreational work, in all types of institutional church work will fit into the program of Advance. Young women prepared to train kindergarten teachers are urgently needed at once. A few businesswomen are needed, as well as secretaries. Rural specialists will have a large field of service. There has never been a time of greater need for missionaries.

There is need of strengthening the National Christian Council and its commissions and committees. The Advance will make possible funds not only for the Commission on Home and Family Life, but also for the Commission on Lay Activities, the Literature Commission,



Uk Ing Primary School champions in the Foochow City Athletic Contest

the Christian Education Association, the National Committee for Christian Religious Education, the Council on Medical Work. Because of these groups we have a degree of co-operation among the various denominations now working in China. The Advance also will make possible a larger work for Christian Rural Service Unions similar to the North China Rural Service Union in which we now participate. A good deal more must be done in extending the church into rural areas than has as yet been done. During the past twelve years Chinese people have been called upon to suffer almost beyond endurance. They have shown that they know how to suffer and yet keep on. They are schooled in adversity, but not overwhelmed by it. In their travail the Church in the United States is called upon to co-operate with the Christian Church in China in working for a day of enlarged usefulness in bringing to an ever increasing number of people the fullness of life inherent in the Christian way.

Chinese leaders and missionaries ask for the prayers of Christians in the United States that they may be given strength and wisdom to meet the unprecedented opportunities to spread the Gospel at a time of great national crisis.

Christian Advance in India and Pakistan

By LUCILE COLONY

On Christmas Day the Governor General of India, Dr. C. Rajagopalacharia, broadcast a message to Christians in India, saying, "My greetings and best wishes to all Christians on this great day dedicated to love and hope. Christ is loved and revered by all people in India, whatever their ceremonial form of worship may be. The pious are one brotherhood, whatever form of faith they follow."

In the warm atmosphere of a message like that and many other expressions of friendly attitudes toward Christianity in India and Pakistan today, in addition to clauses of the new Indian constitution granting complete religious freedom, the church finds itself in the midst of unprecedented opportunities both for its own unique form of service and for co-operation with other forces working to make a new Southern Asia.

The Program of Advance coincides perfectly with this time of opportunity. Given 100 new missionaries and more financial resources, the Woman's Society of Christian Service can do better its present program of work, and move out into other services. We have a responsibility, along with other members of the Christian movement around the world, amounting to an international opportunity in helping shape the ideology of these two nations. Christians feel the challenge and responsibility of this very deeply, for they know freedom is found only as individuals and societies follow the way of Christ.

The church, though weak in numbers in comparison to the total population of India and Pakistan, has touched life in a vital way. A high official in Pakistan recently said, "Every educated person in my nation owes his education to Christian schools." It is true also in India that much of the idealism and splendid leadership in national affairs today is a product, directly or indirectly, of the impact of Christ's teaching upon the educated men and women of this generation. Large numbers of them have studied in mission schools.

The mission enterprise no longer stands first in the quality of its educational institutions. In many instances, the government now takes the lead and our co-operation is enlisted. But in specialized fields of education, such as nursery schools, physical education, and home economics, Christian schools should lead out for these are products of our Western system of education, not yet widely introduced into India. There is a growing popular demand for them.

Rural Uplift

Christian rural service, such as is demonstrated at the Rural Leadership Training Center, Seonaguda, Central Provinces, under the inspiration and direction of Miss Helen E. Fehr, is a type of rural rehabilitation that the church should duplicate in many of the 700,000 villages. At the training center is a small demonstration farm with such supplementary occupations as poultry keeping, goat raising, bee keeping, weaving, tile and brick making, village craft, the building of smokeless fireplaces, methods of inexpensive sanitation, and building of better houses.

Village preachers, teachers, lay workers, and young people are trained in these new ways of life. This is accomplished in a yearly series of institutes and short courses. Four to six young men live on the farm and are trained in agriculture and supplementary occupations. They become leaders of clubs for farm boys in other villages. Other young men are trained as teachers and during the three months of dry, hot weather, when farming activities are slack, go into villages to conduct day schools. A school is also held at the center with a program of adult education as well as for children. A demonstration cart, called a movable school, takes the center ideas out into others villages. Christian groups have built their own churches and have been nurtured in the art of worship. Their services are an inspiration even to one who is a stranger to village life and to their language.

The Advance will implement the development of other centers. Two are of special significance because they have been planned many years but could not be undertaken for lack of funds and personnel. The one at Smiri, where the Brides' School has already been started as a feature of the project, will have a four-bed hospital, a school, a demonstration farm, and a large church. It will touch thirteen villages where there are 2,480 active Christians and a large group of untaught mass-movement Christians for whom almost nothing has been done in the way of Christian instruction. Many of these have never seen a church building nor attended a school nor known the relief of medical services.

In the Gujarat Conference, the Kathlal center took form in the evangelist's mind twenty years ago. She has used every means within her power to find ways to make it a reality. The land has been purchased, thousands of bricks have been burnt and stand ready to be formed into a school, a dispensary, a home for the director, and a dormitory for children who will come from villages too far for daily walking back and forth. The Advance will answer her challenging question, "Having spent billions on war, cannot the church back a

Needs Your Treasure

proposition whose definite aim is to fit boys and girls to take a worthy part as future citizens of a Christian community in a peaceful world, and to help that same community to be physically fit?"

In Pakistan a new service to rural people has been launched by a missionary civil engineer, his sister, and a Scotch missionary couple. It is an interdenominational project called Technical Services Association, Inc., and is opening up to some of the 400,000 Christians in Pakistan a means of livelihood. The civil engineer has invented a pump and a system of simple irrigation which will bring under cultivation many acres of desert land. Markets for local products are being found. The women are being trained in textile arts for which there is already a sale in the United States. The Advance has given $5,000 as a capital grant to this project and will supply more financial support as funds become available. One of the new three-year-term missionaries is going to Lahore to be the office secretary for Technical Services Association, Inc. Thus, we are in it with our life and our money.

In the area of leadership training for agricultural advancement in India, the Allahabad Agricultural Institute has given many years of valuable service. The Woman's Division of Christian Service, along with several other Protestant organizations, is committed to the extension program and further development of the institute. Our asking in the program of Advance is for a recurring grant of $6,500.

The School of Social Work

Under the auspices of the Y.W.C.A. a Christian school of social work for graduate students has been established in Delhi. Industrialization is rapidly developing in India. Cities are several times their prewar population. The need for social workers is as critical as any other need in this new day of national life. There is only one other school in all of India for their training, and that does not particularly base its philosophy on Christian principles. Another of our three-year missionaries is assigned to the School of Social Work, Delhi. She and all twenty-eight of the three-year missionaries are a gift of the Woman's Division of Christian Service in America to the church in India.

Medical Advance

The All-India Christian Medical College at Vellore has achieved a modern miracle by becoming, within a few short years, one of the leading medical colleges in India. On its staff are outstanding specialists in the various branches of medical science from many parts of the earth. Its hospital, the graduate school of nursing education, its roadside dispensaries, its treatment of leprosy are worthy of all the fine life and planning which have gone into them. But there is still a large building program to be completed, and an increased need for a more adequate maintenance budget. The Woman's Division, along with other Christian organizations, counts on the Advance to give to Vellore the support it must have to continue working out its ministry of healing and the training of medical leadership for the Christian hospitals in India. Again the three-year program of missionary service is giving a young woman pharmacist to the teaching staff of Vellore.

The Vellore Christian Medical College is at the peak of Christian medical training institutions in India, but our other hospitals serve the physical needs of hundreds of thousands of suffering people. We have large askings in the program of Advance to give some of these hospitals new buildings and equipment, to expand the property of others, to make it possible for public health to become a regular feature of our medical program in urban and in rural places. At the Clara Swain Hospital, the first school of hospital administration is to be opened soon. All of these ventures depend upon increased appropriations in the Advance.

Literacy and Literature

Dr. Frank Laubach has again visited India and Pakistan. His reports tell of being thrilled at the titanic determination on the part of India's leaders to wipe out illiteracy. He believes it will be accomplished within ten years. The immediate goal is to make 37% of the population literate in

(*Continued on page 33*)

The movable school at Talnar Village

The Advance in Japan and Korea

By MARGARET BILLINGSLEY

A Letter from Japan

A RECENT report from Miss Bertha Starkey, a missionary in Japan, gives a typical picture of the accomplishments in the schools made possible during the past year by the contributions of Methodist women:

"During the school year some significant changes took place in Fukuoka Jo Gakuin and several distinguished visitors left an indelible impression upon the lives of students and teachers.

"Two new buildings were completed—a classroom building for senior-high students and a building containing rooms for teaching music, sewing, and art.

"Significant to the deepening of the religious life of the school was the organization of a school church whose Sunday school and Sunday morning worship services are attended by about 600 students and teachers. Among its activities are a normal training class for church-school teachers attended by thirty students. Some of the students opened a new Sunday school out in the city in response to a request from the local community. The church choir gave a sacred concert during the year to raise funds to send to China and to the Philippines to help rebuild churches that had been destroyed by Japanese bombs.

"The school Y.W.C.A. was reorganized and a membership drive resulted in 610 students and 15 teachers becoming members.

"Due to a series of special religious meetings for the whole school, in addition to the usual daily chapel service and the weekly Bible lecture to each class in both junior and senior high departments, 80 of the 130 who had made decisions before Christmas to follow Christ were baptized.

"Big sister goes to the Methodist school, and I'm going, too, some day"

"Our J-3's have been a God-send. We are indeed thankful for Elizabeth Clarke and Muriel Hayward. Each has had more teaching hours than any other member of the faculty. Both have classes in the Sunday school and carry a load of extra-curricular activities that contribute much to the religious and social life of our students, as well as to the students of other schools and young people out in the city who are so eager to improve their understanding and use of the English language.

"In March, when Dr. E. Stanley Jones challenged our girls to accept Christ's way of life, 200 of them responded by signing cards signifying their decisions to follow Christ. Some have already been baptized and others are being prepared for baptism.

"Our enrollment has almost reached its peak with 427 girls in the senior high and 624 in the junior high. In April we accepted another 198 girls for admission to the first year of junior high. These girls are the cream of the primary school (government) graduates in Fukuoka from which came 356 applicants with excellent standing to seek admission (the highest number in the school's history).

"Miss Tokunaga, who for eighteen years had been the Principal of Fukuoka Jo Gakuin and who through the war years 'kept the torch burning gloriously,' is definitely recognized as one of Japan's leading Christian women educators and constantly keeps before the girls and teachers the high Christian purpose for which the school was founded by a Methodist missionary sixty-four years ago. The school has been taught by missionaries and supported by Methodist women throughout the years, finally owing its recent restoration to the unchanging love of God manifested in the unchanging love of our Christian friends in America, whose gifts have made possible the reconstruction of the buildings destroyed by war."

Miss Yoshi Tokunaga has recently come to the United States for a year of refreshment and promotional work.

Investments in Korea

At mission schools this summer many questions were asked by local women about the work made possible by appropriations. Perhaps you are asking the same questions, so let's review some of them.

"Are the missionaries' salaries in appropriations?"

Yes, the most important part of the appropriations is the support of missionaries. In Korea today there are thirty-four missionaries whom you have sent. Not only is it necessary to provide salaries, but each missionary must have transportation, medical care, and living quarters with furnishings. Through these consecrated messengers of yours, the work of Christ is carried on in the southern part of Korea today.

"Are the Koreans proving to be good investments for Christian leadership?"

The best investments we can make are in individuals. Korea has many outstanding Christian leaders of whom you may be proud. They have been educated in your schools, influenced and guided by your missionaries, and are leaders in the Christian church. Dr. Helen Kim, President of Ewha College, is not only an outstanding Christian leader in her own country, but also a recognized international figure through her activities in the United Nations, the Y.W.C.A., and various international Christian groups.

Nearly all of the Christian institutions are under Korean administration with missionaries as co-workers. Many fine Christian leaders were lost during the war and, with the forced closing of Christian training schools, new leaders were not developed. The Korean church is at this present time desperately in need of more leaders.

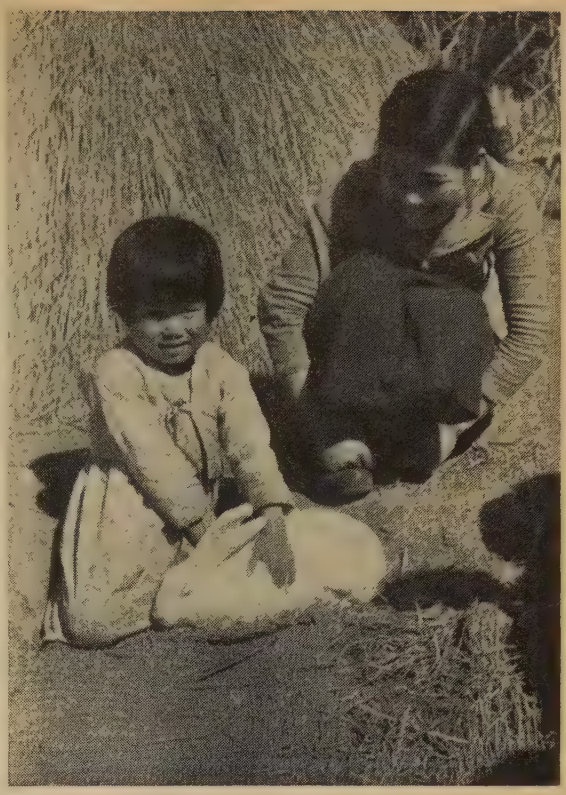
"Do our dollars support educational institutions?"

Christian institutions are usually supported from three sources: tuition, gifts made by the Korean people, and the Woman's Society of Christian Service dollar. The Seminary in Seoul, where both men and women are trained for full-time Christian service, is supported almost entirely by funds from America. Some of the other schools carry the major part of the support locally with a small subsidy from you.

"We should like to know whether we have other types of institutions in Korea?"

Hospitals in this "land of the morning calm" render both physical and spiritual healing. Severance Hospital, a union project in Seoul, and Ivey (Methodist) Hospital in Songdo, are part of your responsibility. Also you support several community centers which carry on an intensive program of social service. Tai Wha Christian Community Center, which was occupied by the police during the war, is again under the supervision of our missionaries. It is the largest of these plants that is supported almost entirely by your pledges.

"Is anything being done for the rural people?"



This child of rural Korea is proud of her pet

Two years ago a rural center was started in Wonju, located in a large country area. Here through the work of the Korean agriculturalist, missionary and Korean religious education directors, and a missionary public health nurse, life abundant is taken to the village people. Literacy programs, village recreation, a mobile clinic, demonstration farm, and 4-H Club work are phases of the spiritual, economic, and social development. In all rural areas pastors, Bible women, and missionaries are constantly itinerating, teaching, and preaching.

"How will the Advance help in Korea?"

Opportunities in Korea today are even greater than before the war. Ewha College and other schools are overflowing with students; more teachers are needed; the subsistence salaries should be raised. Hospitals and other institutions are understaffed and poorly equipped. They lack what we consider necessities. Unless we increase our giving the present work will have to retreat.

"Are we just trying to maintain what we have or can we go forward?"

That depends entirely upon you. What is to be done about the unlimited opportunities which are open before us: evangelization by radio, through the press, with Christian literature, in youth organizations of the church and Christian student centers, by student hostels, an expanded rural program, and many other open doors for Christ?

From a new missionary:—

The success of our work depends upon you. We are conscious of your great contributions every day that we work and live in this country. May you feel that you have encircled the world when you think of us in our respective places wherever they may be. Your prayers are uplifting and the strength derived from them is being measured out to us a hundredfold by the Giver of all things beautiful, great, and good.

Yours in His service in Korea,
Frances Rogers

Advance Dollars in Latin America

By ELIZABETH M. LEE

THREE girls are standing at the altar of Leland Memorial Church in Havana. What is happening to them makes history for Cuban Methodism. Graduates in the first class to finish its course in the Union Evangelical Seminary in Matanzas, these young women are the first to be consecrated by the Annual Conference of The Methodist Church "to go into all the world to preach the Gospel of Jesus Christ." They are home missionaries to Cuba. At the close of the service the members of the Cuba Woman's Society of Christian Service do their part in this history-making event when they lay their gifts on the altar—$900—toward the support of one of these girls who will work in a rural district.

ADVANCE DOLLARS WILL HELP TO GIVE THIS SEMINARY ADEQUATE BUILDINGS AND SCHOLARSHIPS FOR THE TRAINING OF OTHER YOUNG WOMEN.

It is March, 1949, in Montevideo, Uruguay. At Crandon Institute there is excitement, for a new day is dawning. Nine graduates of the high school return to become members of the first class of the new junior college. For seventy years Crandon has offered Christian education, from kindergarten through secondary. The beginning of its eighth decade sees this school establishing the first college work in any Protestant institution in Spanish-speaking Latin America.

ADVANCE DOLLARS WILL EQUIP THIS COLLEGE DEPARTMENT, GIVE YEARLY MAINTENANCE, AND HELP ESTABLISH EXTENSION WORK ALONG THE LINES OF HOME ECONOMICS AND SOCIAL SERVICE.

A missionary from Peru pleads a cause. "What is the Board going to do for the university students

of this country? Do you realize that the young men and women in the ancient University of San Marcos study in a secular, aetheistic environment? Many have left the Catholic Church where they find little help for daily living. They are filled with unrest, dissatisfaction, lacking a goal in life. No Protestant work is being done for this important group. Our ineptitude in dealing with this crucial situation leaves these young people easy prey for Communism which is stepping in to capture their imaginations and their actions."

OUR ADVANCE PROGRAM IN PERU HAS ALREADY TAKEN THIS SITUATION INTO CONSIDERATION BY ASKING FOR $45,000 FOR A BUILDING AND $2,000 A YEAR TOWARD MAINTAINING A CHRISTIAN HOSTEL FOR UNIVERSITY GIRLS IN LIMA.

In Chihuahua, Mexico, Sanatorio Palmore is our only hospital in all of Latin America. A joint project of the Division of Foreign Missions and the Woman's Division, this work has had a remarkable growth both in medical service rendered and in its excellent School of Nursing. Finishing twenty-five years, it now demands a building program if present-day needs are to be met.

ADVANCE DOLLARS—$49,000—WILL MAKE POSSIBLE OUR SHARE TOWARD PROVIDING A SURGICAL UNIT, ENLARGED LABORATORIES, AN ANNEX TO NURSES' HOME, AND A CENTRAL KITCHEN.

In the Andes of Bolivia, Dorcas Courvoisier, girl of the Argentine, nurse and teacher, serves among Indian children.. "Here new experiences enrich my life. The region is poverty-stricken. In my little clinic in a corner of the church I attend to the children's wounds and sores. And I call in their homes, walking many miles over these steep hills. . . . . Nobody cares about these people. I am deeply concerned to find living in one room, with inadequate ventilation, an entire family—parents and children, often grandparents, animals such as dogs, cats, chickens, rabbits. The room serves as dining room, kitchen, bedroom, and bath for both animals and humans. This is not occasional but common. I have to breathe deeply before entering these homes. . . . . Here is a vast field where one can serve God through the help given to one's neighbor."

Dorcas got her vision of Christian service at the Union Theological Seminary in Buenos Aires. There, as a student, she volunteered to go as a missionary and was sent under church appointment to Bolivia where she and her work are supported by the Federation of Methodist Women in Argentina-Uruguay.

Violeta Cavallero likewise was trained at the Union Theological Seminary. Today she is back in Montevideo, after two years of study at Scarritt College on a Crusade Scholarship, in charge of all Bible teaching at Crandon Institute, and supervising religious activities among eight hundred girls and boys. "What a privilege to be able to lead in His name! I teach Bible in three upper grades and in senior liceo. In the new junior college I teach, two hours weekly, Christian philosophy of

living. (Do you know any book, simple and clear, that will help me to give these girls some of the basic beliefs, ideals, and solutions to the everyday problems of Christian living, which will help them to get power and joy in living for Christ?) . . . . Each week I hold conferences with other Bible teachers, discussing techniques of teaching and counselling. . . . . I still supervise the social work in Malvin Church, and of course I teach Sunday school. . . . . Each Sunday also I have the rare privilege of broadcasting over our leading radio station. My fan mail is really something. Through it I may help hundreds of people in this and near-by countries. . . . . In the Federation of Methodist Women I am chairman of the Spiritual Life Department. . . . . There just isn't time to do all the writing I wish to accomplish. The Annual Conference has recently appointed me to write a monthly page in *El Estandarte*, our Advocate. . . . . There is no greater joy in life than to work where you feel God has placed you."

ADVANCE DOLLARS DESIGNATED FOR UNION THEOLOGICAL SEMINARY, FOR BUILDINGS, RECREATION GROUND, VISITING PROFESSORS, VISUAL AIDS, SCHOLARSHIPS, ALL GO INTO THE WARP AND WOOF WHICH LEAD SUCH GIRLS AS VIOLETA AND DORCAS TO GIVE THEIR LIVES TO CHRISTIAN SERVICE.

From the Normal School, Puebla, Mexico, the principal writes: "We find that more requests for teacher training come from girls of Evangelical homes in country districts of Mexico. This is a good thing as it is in such areas that our schools are most needing teachers steeped in Protestant idealism. These country girls will be willing to return to the country to spread the Gospel. But, as you know, few of our church families have sufficient money to educate their children. If the Normal School can have more scholarships, its influence can be widely increased."

TWO THOUSAND DOLLARS A YEAR WILL HELP TO TRAIN CHRISTIAN TEACHERS FOR RURAL AREAS IN MEXICO.

Colegio Americano, Rosario, Argentina, is our oldest mission school in Latin America. Founded in 1875, it has ever since been a grade school. Today the building is inadequate, the equipment almost nil. Bishop Barbieri, newly elected, creative leader of this Area, asks the Board: "Why do we not have a better school in Rosario? Why do we not have in Argentina, with its 16,000,000 inhabitants, one single modern Protestant school for girls such as Crandon in Uruguay or Bennett in Brazil? There is a need for this kind of school in Rosario. I appeal earnestly to you to see what can be done."

Out of this school through the years have come the seeds of Christian leadership. Long ago a little boy entered for his primary education. But he got more than that—a vision which led him through government high school, through Union Theological Seminary, into the ministry. In 1948-49, Frederico Paguro was the first Latin American to receive a fellowship from Union Theological Seminary in New York. Completing that graduate study, he has returned to Argentina to join hands with his gifted young wife, also a Seminary graduate, in their church work.

Travel for rural workers in Mexico is ofttimes slow

ONE HUNDRED THOUSAND ADVANCE DOLLARS ARE SLATED FOR A NEW BUILDING FOR COLEGIO AMERICANO.

Brazilian Protestants know the great lack in their Kingdom of God movement. There is no Evangelical university in that great land. But plans are under way. The land is ready and even the president has been elected. One of the significant movements of the future must be the building of such a higher institution, its first unit a School of Education for the training of Christian teachers. To this end, Bennett College in Rio must be developed into a liberal arts college to give proper foundation for the university.

ADVANCE DOLLARS WILL PROVIDE NECESSARY BUILDINGS AND MAINTENANCE FOR BENNETT, AND $500,000 WILL BE OUR SHARE OF THE NEW UNIVERSITY.

Latin America has gone far in the production of Christian literature and Protestant broadcasting, but not far enough if the millions are to be reached. In these cooperative enterprises, Methodism leads in planning and giving. The editor of *Educacion Cristiana*, notable magazine of religious education in Spanish, is a Methodist girl. The first Children's Secretary in the Confederation of Evangelical Churches in Brazil, now leading out in writing children's literature, came out of Bennett. Our graduates are broadcasting here and there.

ADVANCE DOLLARS—$9,000 A YEAR—WILL INCREASE OUR SHARE IN PROVIDING THESE NEW CHANNELS FOR SPREADING THE GOSPEL.

And there are the new missionaries. They are the most important part of the Advance. Without them the rest cannot happen. In September, 1949, six young women left these shores, all regularly com-

(*Continued on page 25*)

APRIL 18-21, 1950

MUSIC HALL
CLEVELAND, OHIO

OFFICIAL CALL
TO THE

Third Assembly of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church

PURPOSE: To present some major issues and needs in the missionary enterprise and to seek ways in which Christian women can meet those needs in a revolutionary world.

PREPARATION:

1. Word has gone to Spiritual Life leaders throughout the Woman's Society asking them to be much in prayer for this great Assembly and for all those who have responsibility for planning it.
2. Groups will be set up in selected communities across the country to study such topics as "The Christian Woman's Responsibility for Human Rights" and "The Christian Woman's Responsibility for World Missions."

THEME: Christian Faith for a World in Revolution.

SPEAKERS: Bishops, missionaries and deaconesses, and other distinguished guests.

ATTENDANCE:

Every one is welcome. All sessions will be open to the public. There will be a stated number of delegates from jurisdictions, conferences, and districts, but this does not exclude others from attendance.

ARRANGEMENTS:

The Woman's Society of Christian Service of the North-East Ohio Conference is official hostess.

Conference Chairman: Mrs. H. F. Brandt, 11901 Brighton Avenue, Cleveland 11, Ohio.

Local Chairmen: Mrs. John Seward and Mrs. W. R. Forsythe. Detailed information on arrangements and entertainment will appear in later issues of THE METHODIST WOMAN and WORLD OUTLOOK.

Mrs. Frank G. Brooks, *President*
Mrs. J. N. Rodeheaver, *Secretary*

"I Am at Work in the Philippines"

By MARGARET BILLINGSLEY

Sunset glory on Manila Bay

"Did you say that you have been to the Philippines?" I asked an eager young woman who was talking to a group about these islands.

"No, I did not say I had been there in person," explained the Woman's Society of Christian Service member addressed. "My statement was, 'I am at work in the Philippines.' Through the program of my church and the Woman's Society of Christian Service, I have become an active citizen of the world. The Philippines is one of the countries in which I am living and working."

"Tell us more," I urged. "What are some of the things you are doing?"

"First, in my daily life I am trying to exemplify the teachings of Christ. I am striving for a community, country, and world in which Christ's plan of life operates. The people of the Philippines are watching. Your life and mine are known there. They are asking about this religion which gives love and concern for our fellow men.

"Furthermore, though it is impossible for me to go in person and carry the message, yet by contributing through my Woman's Society of Christian Service I am represented in this distant land by missionaries. Every time you or I fail to meet our pledge to appropriations, someone in the Philippines suffers."

"What a wonderful privilege to be living and working through the missionary! Are you doing other work?" I anxiously questioned.

"Yes, indeed! Right now one of my dreams is coming true. Mary Johnston Hospital, where other Methodist women and I have served through our gifts in the past, was destroyed during the war; so for several years now we have been working to rebuild this Christian institution. The old walls are all down; the ground is leveled; foundations have been laid. With new walls rising rapidly, the doctor and nurses are planning to move in soon after the first of the year. That you may know more about this hospital, let me give you this new leaflet, *Mary Johnston Hospital,** by Elston Rowland.

"Another dream began its realization this past summer with the launching of the mobile clinic for the Cagayan Valley. For more than two years plans, ways, and means for bringing health to this needy area have caused concern. Through Church World Service we have supplied the equipment and initial operating expenses. Did you know that when you gave to Church World Service you were extending yourself, your interests, and your love into this large war-devastated valley? Then, other contributions and mine to appropriations through the Woman's Division have made possible a new missionary nurse, a young Filipino doctor, a Filipino nurse, and a Filipino deaconess."

My eyes now reflected the glow in hers. "Go on," I begged.

She glanced at her watch. "There isn't time now, but if you will come to our Woman's Society of Christian Service meeting next Wednesday you will hear about the new student center in Quezon City, which has been made possible by the Advance. You will also learn about the Deaconess Training School, the growing Youth Fellowship, the new audio-visual aids, and—oh, so many more ways in which other women and I are working in the Philippines."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. Free for postage.

Call to Prayer

Prayer is the most powerful form of energy one can generate.
—Alexis Carrel.

We believe this statement to be true. If the Assembly of the Woman's Society of Christian Service, to be held in Cleveland, Ohio, next April, is to fulfill its purpose, it must be nourished and guided by spiritual resources generated through prayer. Therefore, every member of the Woman's Society is urged to pray daily for those who make the plans and those who will participate in the meetings. Existing prayer groups can include the Assembly in their intercessions and new prayer groups can be called together for this specific purpose. Great things will come out of the Assembly if we unite our prayers for God's directives.

Mrs. Edwin B. White, *Chairman*
Spiritual Life Committee

"Rejoice, ye pure in heart,
Rejoice, give thanks and sing!"
Wesley House Junior Choir, Knoxville, Tennessee

Special gifts are need

Unite

Maynard-MacDo
Wesley House, K

Fo

Hiroshima Colleg
Aoyama College,
Social Centers in
Social Center in S
Social Center in
Social Center in
A dormitory and

The offering will be divid
projects abroad.

Let us deny ourselves tha

The Mothers' Club at Wesley House, Knoxville, Tennessee, weaving rugs and making other beautiful and useful articles. The members are among the many who anxiously await this year's Week of Prayer offering for a new building to house their activities

The building of this new hospital at Nome, Alaska, went on in spite of winter's ice because the need for it was so urgent, the former building having been totally destroyed by fire. Your Week of Prayer gifts will provide equipment

Note: See page 25 for list of materials

l Prayer

ıd

Denial

25-31, 1949

cts

Nome, Alaska

ssee

apan

ea

Manila, P. I.

veen projects at home and

ıay be met.

We build for the future of such as these—School girls at Aoyama Jo Gakuin, Tokyo, Japan. Week of Prayer gifts will help restore Aoyama College for the oncoming young womanhood of Japan

In four Korean cities—Seoul, Songdo, Wonju, Inch'on—Week of Prayer gifts will establish social centers for the physical and spiritual well-being of the community

Squalor today—but hope for tomorrow. In the foreground, an all-too-representative Philippine home with no sanitary facilities. In the distance is the medical building of the University of the Philippines. Our offering will help build a dormitory for university students in Manila. This will have facilities for a program of social work

Advance in Malaysia

BORNEO, SUMATRA, MALAYA

By LOUISE ROBINSON

THE GREATER part of the work done by the Woman's Division of Christian Service in Malaysia has been concentrated in Malaya. However, in Medan, Sumatra, there is a girls' school as well as evangelistic work in the city and in the surrounding area, while in Borneo there is only the beginning of evangelistic work.

The Woman's Division operates, under the Malayan government which gives grants-in-aid, seven big schools in Malaya—two in Singapore, one in Malacca, one in Kuala Lampur, one in Ipoh, one in Taiping, and one in Penang. These seven schools have a total enrollment of 5,135, which number does not include almost as large a number of students who come to the same buildings to afternoon continuation schools. It is very important to know that everywhere in this country, among government officials and the general public, there is a very strong desire that Christian schools for girls be increased. The rising consciousness of womanhood is very strong; women of all races are looking for full privileges of education. In connection with some of these schools are boarding departments. Missionaries and other Christian teachers have made these institutions places in which Christian character has been developed. In fact, throughout the peninsula may be found many men and women of prominence who once came under the Christian influence of these boarding schools or hostels. The Advance will make possible more hostels, especially for Malay girls who are coming to the schools in increasing numbers. Main buildings are usually financed by the Malayan Government and the patrons of the schools. However, since the war it has not been possible to raise as large funds as formerly, so in some instances the Advance will supplement local funds; will also make possible better equipment for the schools.

The Advance will also make possible the opening up of rural centers. There is every expectation that these centers will eventually be entirely financed by the Malayan Church.

The staffing and management of the schools now under the Woman's Division presents an immediate problem. The present personnel is dangerously low. Not only are many more missionaries needed for school work, but also to open up rural centers. It is hoped that the Advance will make possible 25 new missionaries for Malaya and Sumatra.

Burma NEEDS THE ADVANCE

By LUCILE COLONY

BURMA had only begun to recover from war devastation when internal strife and civil war erupted. Normal life and work have been out of the question. Refugees are crowded into Rangoon, fields are not cultivated, the government is without strength or economic stability, and people are exceedingly weary, discouraged —filled with a sense of insecurity and fear.

The Christian church in Burma is in a position to test the power of its faith to sustain its members and to make them witnesses of a God who gives peace that passes understanding. Their numbers are small. In a population of 17,000,000, there are only 524,687 Christians, including both Protestants and Roman Catholics, and the missionary staff is only 118 as against 265 who were in Burma in 1941. In a situation so filled with defeat, the missionaries have kept steady. None have thought of leaving. A few have barely escaped death, but instead of being filled with fear, they write of knowing a fuller understanding of the words of St. Paul, "I beseech you . . . . present your bodies a living sacrifice."

Conditions limit the work, and to speak of advance raises the question of that possibility. Yet there has been growth in the numbers who have become Christians each year since the war. We have a fairly extensive program of education, with three coeducational high schools of our own and cooperation in the Union Christian High School, Rangoon, a growing English school, and a number of village day schools. Some of our prewar schools are now independent of mission support and are managed by Christian principals formerly on the teaching staff.

Social Service Work

The Advance program plans for social service work in Rangoon. There are two large communities of people, Burmese and Chinese, without organized social service among them. When conditions permit, one or more trained social workers will be sent to Rangoon to pioneer in this field. Until that is realized, Miss Maurine Cavett and Miss Hazel Winslow are touching the problem as they can, without adequate preparation or facilities for the work.

Medical Service

Until the war, Burma had splendid hospitals and an excellent medical college under government control. These have not been re-

(*Continued on page 33*)

Bishop Dawsey

Good Neighbor Centers—

A New Field for Missionary Service

By BISHOP CYRUS B. DAWSEY

WHEN The Methodist Church began missionary work in Brazil, about seventy years ago, its branches of service were few and much limited by the conditions of those early years. The gospel was little known, even by the most intelligent of the people. Our ideals were little understood and badly interpreted. Schools had to be built and churches erected, and nearly all the work had to be done by the few missionaries the Board could send at that time.

Since then conditions have changed greatly. We still build churches and schools, and on a far greater scale than ever before. However, our work has developed and now the majority of our preachers and teachers come from our own schools, directed by our Methodist Church of Brazil.

For the work done and success achieved, we are truly grateful to our Heavenly Father. Twenty schools with more than 10,000 students; an active publishing house, printing the Sunday-school lessons for the Federation of Evangelical Churches, besides religious books and tracts; two orphanages; two homes for old people; 175 circuits and stations, with 125 ministers giving their full time to proclaim the gospel: such expansion is no small record of missionary activity for any church.

While much has been done, and in some ways we are undertaking to supply our own needs, yet, by no means do we feel that American missionaries have come to the end of their journey. In many ways their work is just beginning. Constantly opportunities arise, opening new fields. Of these I shall tell about only one.

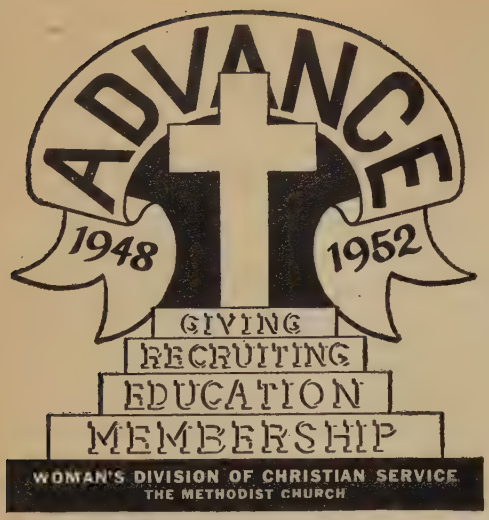
For reasons which I need not mention here, 75 per cent of the Brazilian people are not able to read and write. Recently, the government has been making an earnest effort to solve this, one of its greatest social problems. Much money has been spent, teachers have been contracted, and educational campaigns have been conducted, but still much remains to be done. Strong appeals have been made by the government authorities to individuals and organizations to help teach this large number of illiterates to read and write. A formidable situation is presented when the illiterates outnumber those able to teach them by three to one.

Many have offered their help, including our Protestant churches, and among these our own Methodist Church has been trying to lend a hand. With this desire upon our hearts, we asked, at our last Central Council meeting held in Sao Paulo, that the Board send us ten new workers to help do just this sort of work in new communities. Our plan is to establish Good Neighbor Centers, using one of our new missionaries and a trained Brazilian worker—the type now being prepared by the Instituto Metodista in Ribeirao Preto—to direct each center.

Money for the buildings, I feel sure, could easily be raised in the communities to be served. Nearly everybody would contribute to a cause like this. Here our workers would live, and their interest and activities would go out in many directions. At night they would teach adult groups to read and write. In the daytime they would have various activities for the children. Our plan is to establish these Good Neighbor Centers in new communities where we have no church and no resident minister.

I can think of nothing which I believe would have more general approval on the part of Brazilian people than this kind of simple and useful Christian service. Neither do I think of anything that would give us more lasting results. Our workers in these centers would be touching the heart of a nation that has untold material resources and unlimited spiritual power. I sincerely hope that many of our young women who are preparing themselves for rural work may hear the call of our Methodist Church in Brazil, and offer their lives for this new kind of missionary service.

Does this apply to *me?*



Advance Opportunities

This is the Spirit of Advance

(The following is an extract from a letter written by a woman of the Philippines. She was a delegate to the General Conference last year, and spoke at various Woman's Society of Christian Service meetings while in this country.)

". . . . It was your mission work that brought us Christ and his way of life. Why should we not be grateful? We are holding you up as lights of the darkened world and because of your works we have seen the light."

The writer's group belongs to the newest annual conference of the Philippines—the Northwest. They agreed that two-thirds of the money raised should go for home missions and one-third for foreign. They have taken Sumatra as their foreign field. Their sources of income are listed as follows:

"1. We urge our women to tithe.

"2. We encourage the rice handful method. You know we eat rice three times a day, and every time we cook rice we put aside a handful of rice for our Woman's Society of Christian Service. It means that every home has three handfuls of rice every day for the Woman's Society of Christian Service.

"3. Each family that has poultry gives a share to the Society and all eggs laid on Sunday belong to the Society.

"4. Each home is requested to give the approximate value of one meal to the Society, thus making the Society a guest of every home once a month.

"5. Any amount saved from market through good bargaining goes to the Society.

"6. Products from home garden.

"7. Thanksgiving gift."

Caravan Flashes

"Results very satisfying. The conference officers not only gave new and wonderful inspiration, but showed plainly how the local society can advance. Of course, too, there was the benefit of the fellowship of the conference officers with the local women."

"Our Advance Program has been well presented and received. We expect great results."

"The main question each officer considered was, 'What can *I* do to help promote the four-point Advance Program this year?' "

"By the middle of July the district officers will have presented an Advance Program in every one of the 100 societies on our district, as we have dates set for all those not completed. Of the 88 societies reporting this time, 64 have shown an increase in membership. Many have reported contests—every member bring one."

One district promotion secretary prepared a flannelgraph of the Advance symbol and assembled it before the eyes of the group. As results of the meeting and the demonstration she noted that there was a new awareness, that not only officers but "just members have a job to do." Smaller groups that had been operating with a minimum of officers felt encouraged to add more. There was a marked increase in the interest shown in the study and monthly program material.

A Person-to-Person Project

The Advance Caravans moved on this principle.

An analysis at the close of six months of Caravaning:

Jesus' stress was on the importance of the individual: one sheep—one coin—one mustard seed. The Woman's Division of Christian Service, in trying to discover the secret of what moves women to respond with their utmost to the highest set before them, has become increasingly aware of this as a basic principle of approach. It is when action becomes local that it takes hold of the individual local woman: and it is when that individual woman is herself moved to action, and the leaven begins to work, that things happen.

Thus it has been with the Advance Caravans, planned early in the spring to extend through this calendar year. It was purposed that every local society have personal contact with and enlightenment from a Caravan consisting of four women who should be "specialists" respectively on the four goals of Advance set for the Quadrennium. These women were chosen from Board membership, and from jurisdiction, conference, and district officiary. They represented every line of interest in the society. They were carefully briefed for the task in hand. They were convinced that theirs was a truly high and holy calling. Then they went out on an intensive piece of cultivation lasting in some cases two weeks, with every week day given to meetings, to share with the local woman the urgency and the privilege of the Advance Program. "The Caravan was WORK, but I would do it again," wrote one secretary on her return home, with weeks of planning, traveling, speaking, and counseling behind

ier. "An average of 200 present at each meeting—and five meetings in the district"—from a North Carolina secretary. In rural Kansas the Caravans traveled over a thousand miles and reached four hundred women.

Meetings were often purposely planned in churches which were not in the habit of entertaining groups, and in those where a local society needed encouragement. The follow-up will be as intensive as the original plan's working, since each society or Guild not represented at a zone or subdistrict meeting is to be individually contacted. The women everywhere are feeling the value of this reaching-the-last-woman technique. "The stressing of the fact that the total affair is a local matter helps the small society to take a real part in it," writes a Nebraska officer.

The stimulus which comes from meeting the unexpected has not been lacking. In a district of Indiana one of the caravaners had to be replaced at the last moment when her son tried unsuccessfully to bicycle his way over a gravel bank and landed in the hospital for a week "with a broken collarbone and an anxious mother." The promotion secretary herself was halted in preparing for Texas and California guests by the arrival of the Kodachrome lecture scheduled for use at the next Caravan meeting: through the co-operation of her husband and the district superintendent, it was relayed from town to town and arrived on schedule. "All enjoyed the film," concludes the writer. We trust the "all" includes the two gentlemen who valiantly assisted in the emergency.

Another audio-visual aid prepared especially for Caravan use was the phonograph record with a message by Mrs. Frank G. Brooks, President of the Woman's Division, and solos by Mrs. Karl Downs. The sense of inter-relatedness between groups widespread across the country was enhanced by the common experience of hearing these messages so personally directed. This closeness of relationship between the local woman and the president of the Division, with all that each represents, indicates a foundation principle on which the Woman's Society of Christian Service is everywhere builded. The Caravan method should prove effective in making the person-to-person process a universal experience.

Not More, But Better—and *Better* May Mean *More*

Part of the process of growth must be below the surface: depth and strength and laying-hold, equally with height and breadth. The giant redwoods of the West could not have stood for thirty centuries, as is estimated of some of them, if their roots had not been equal to the strain of their massive trunks and branches.

Many Woman's Societies this year have shown an amazing visible growth. Especially among the smaller societies have been instances of 100 per cent enlisting of every woman in the church for membership in the society. (We wish these were so numerous that it would necessitate giving a full page in the *Advance Clipper* to list them!) Lifting the level of giving by 33⅓ per cent has already become a reality in many societies and has made possible the beginnings of advance at home and abroad. Now, as we enter the second year of the Quadrennium—what next?

The answer varies according to the degree of achievement to date. But for us all, that word of insight spoken by one Executive Secretary, has a place—"Not *more,* but *better.*" Let us guard against superficial or temporary spurts of enthusiasm. Let us cultivate those new members we have gained, building them into steady service. Let us bring renewed spiritual vigor to our Responsibility Lists, praying lovingly and joyously for those whom we seek as prospects. Let us "heartily lay hold of the greatness of God" so that our roots may be equal to our branches. And as we do better what we do, seeing what waits to be done, we shall find ourselves adding the second word—our *better* may mean *more.*

"We Take Our Pen in Hand—"

Dear Local Society President,

Is your summer correspondence already so heavy that one more letter seems like the last straw, or have you time to read an unofficial and informal line from your co-workers for the Advance Program? We assure you at the beginning, there isn't a single new duty in it! In fact, it is because of your present load of duties which you have been carrying so faithfully, that we felt moved to express our appreciation of all you have done, and our sympathetic understanding of the sense of being overwhelmed at times, which comes to every leader.

In an old book which has not lost its charm, *Rebecca of Sunnybrook Farm,* Aunt Jane, the softer-hearted of the two maiden aunts undertaking the unpredictable Rebecca's youthful training, asks timidly, "Won't it be a sort of privilege?" To which Aunt Miranda grimly replies, "I don't know about privilege—it'll be considerable of a chore." Probably you have had a combined Jane-and-Miranda reaction since accepting the presidency of your society. The *Officers' Letter File*[1] and *A Guide*[1] have pictured what it takes to be a president in so challenging a way that possibly you have not always recognized yourself in the portrait! Remember that no one comes "ready-made" to a job. The process of growth all the way through is one of the tests of both the office and the person. If you at the beginning had everything that it took your predecessor her term of service to acquire, it would be just too bad, for we are *meant* to grow. It is the essence of life itself. And each of us being a unique personality, we are not all meant to grow in the same directions. Our strong points will be some other leader's less outstanding ones, and vice versa.

Remember, too, that you are not

expected to carry the load alone. Much stress has been laid on your key position in leadership and cooperative effort. Incidentally, some of your most lasting work may be in encouraging some least-promising officer, who may never blossom out where she is, but may make a real contribution later in a completely different sphere. Of course we want results and are disappointed when they are not forthcoming; but when "God is working His purpose out," the outcome is not always immediately apparent.

The Advance Program this first year has put heavy responsibility on you—and on your promotion secretary—and various other officers. And for the three remaining years of the Quadrennium this will probably be true also. Would we wish it otherwise, for how else could it be a real *advance* with the deepest satisfactions and the most lasting results?

Concerning a worker of sustained efficiency and unwavering devotion, an officer commented with admiration and a touch of awe, "She gives everything she has to that job, doesn't she—that is the secret." And the joy that comes welling up when such all-out effort is expended is evidence of this being the way that God has intended us to work.

"To give and give, and give again,
What God hath given thee;
To spend thyself nor count the cost,
To serve right gloriously
The God who gave all worlds that are,
And all that are to be." *

Loyally and joyously,
YOUR CO-WORKERS
for the ADVANCE PROGRAM

"We Could Do That, Too"

From the beginning of the Advance Program, one of the most encouraging features has been the creative effort it has stimulated locally. Sometimes the very necessity of working out organizational details before presenting a great project has a smothering effect, and the carrying-out is done with a listless sense of fulfilling one's duty in a colorless task, but without joy or spontaneity. The opposite has characterized the Advance. Cooperation has been spontaneous and eager all over the country and women in large and small groups have put their ingenuity to work, thus adding that individual creative touch which makes the program live.

We wish that space allowed the printing of the many sketches, poems, acrostics, and other original

and constructive ideas which the mail keeps bringing in. The form in which they come is more attractive than any resumé can be, but reduced to brief space they may still have value for other groups who had thought of other methods, but not just *that.* And on reading someone else's idea, some may be moved to feel that "We could do that, too!"

1. Material which has appeared in THE METHODST WOMAN and in the *Advance Clipper* has been widely copied and adapted.

   A. "If Advance Depends on Me" (THE METHODIST WOMAN, December, 1948, p. 5), has been printed by various groups and used in consecration services, with women coming forward to the altar or worship center and laying their signed dedications at the foot of the cross.

   B. The Check Sheet (*Advance Clipper,* February, 1949, pp. 2, 3), has been copied in poster form large enough to be seen across a room, and initials of present members and new members entered on the outline figures.

2. One conference promotion secretary took the letters of the word "ADVANCE" and assigned each to a district to present at the annual meeting appropriate words for action beginning with that letter.

   A—Add a new member

   D—Dedicate

   V—Vary

   A—Attend, Arrange, Appoint, Achieve, Assist, Assign, Award, etc.

3. A demonstration of a model local society in action was helpful to a rural group where attendance at district meetings or summer school, or other outside contact, was not possible.

4. An original poem on the duties of every officer in the society.

5. A report of the year's activities in dramatized form.

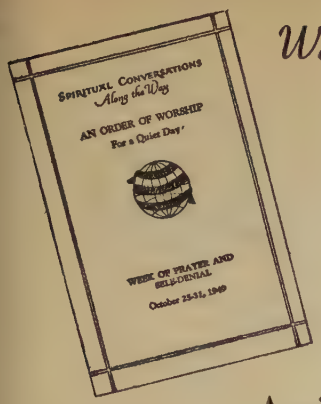
6. The making of a flannelgraph of the Advance symbol, and the building of a dedication service around it.

7. On one district, where luncheon was served at the Caravan meetings, the cakes were iced with the word "Advance," so the women "not only studied Advance—talked Advance—shared Advance with others—they have eaten it"

8. For a better informed membership, at zone meetings a quiz on the new edition of *A Guide*[1] was held in the form of a spelling match. Each society was notified in advance to enter a team of three in the quiz. The women really studied and prepared themselves. About one hundred questions were asked. Everyone at the meeting was alert to hear her own team, and it proved a means of "getting much information in a very interesting manner."

* Geoffrey A. Studdert-Kennedy, *The Methodist Hymnal,* No. 455. Used by permission of Hodder and Stoughton.

[1] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.


Spiritual Conversations Along the Way
An Order of Worship For a Quiet Day
Week of Prayer and Self-Denial
October 25-31, 1949

Week of Prayer and Self-Denial

October 25-31, 1949

Previous gifts from the 110 conferences:

Year	*Contributions*
1941	$113,249.31
1942	130,008.48
1943	195,889.78
1944	235,447.10
1945	270,622.83
1946	310,060.40
1947	359,560.97
1948	365,615.78

Available Materials

POSTER. 5 cents.

GIFT ENVELOPES. Free.

LEADER'S HANDBOOK. Contains the information needed by the committee that plans the Week of Prayer observances. It has the general plans for two services during the week. (1) The Quiet Day, which may be held during, before, or after the Week of Prayer; (2) The Program Meeting—information regarding centers of work at home and abroad which will receive the Week of Prayer offering this year. 10 cents; 3 for 25 cents.

WORSHIP SERVICE FOR THE PROGRAM MEETING, "The Work That I Do Shall Ye Do Also." 2 cents; 25 for 35 cents.

A SERVICE OF WORSHIP FOR A QUIET DAY. Designed primarily for the group planning the service and for the conductor of the Quiet Day. This pamphlet contains five meditations and all the worship features for the Quiet Day. Copies for everyone should be available *after* the service. 10 cents; 15 for $1.00.

AN ORDER OF WORSHIP FOR A QUIET DAY. The material in this leaflet has been lifted from "A Service of Worship for a Quiet Day." Each person attending should be given a copy to use during the service. 3 cents; 25 for 60 cents.

PRAYER CARD. Subjects for prayer for each day. The prayers are built around the recipients of Week of Prayer gifts. 2 cents; 75 for $1.00.

NOTE: Orders for the above literature must be in our offices by October 15.

IN MEMORIAM

Mrs. J. N. McEachern, Sr., of Atlanta, Georgia, was one of the most renowned omen of southern Methodism. She was a member of the executive body of ıe North Georgia Conference Woman's Missionary Society continuously for ver thirty-five years. She served on the Atlanta Board of City Missions for early fifteen years. From 1912 to 1935 she was a member of the Woman's lissionary Council and served as a member of many important commissions such s the Re-evaluation Commission from 1924-1928. She served as a member of ıe General Conference of the Methodist Episcopal Church, South, in 1930 and ı 1934. For several years she was a member of the Board of Trustees of Paine ollege, Atlanta, Georgia. Mrs. McEachern was Vice-President of the National ouncil of Church Women before being elected President in 1935. From 1937 ntil her death on April 27, 1949, she was a member of the National Committee f Church Women, now the United Council of Church Women, and was chairıan of the committee on *The Church Woman*, its official publication. She was member of the Board of Trustees of Scarritt College, Nashville, Tennessee, nd First Vice-President of the Convention of the International Council of Reigious Education. In the Federal Council of the Churches of Christ in America, ıe was a member of the Department of Evangelism, and a member of the ational Christian Mission Committee. In the Y.W.C.A. she was a state memer of the National Public Affairs Committee. At the time of her death she was lso First Vice-President of the Atlanta Community Chest.

The women of the North Georgia Conference will always think of Mrs. IcEachern as one of their God-given leaders, who helped to lay the foundation nd the pattern for the work that is bearing such rich fruitage and reward today.

Africa Advances

(*Continued from page 7*)

vision and plan for an intensive and truly comprehensive program at Il Maten and the surrounding district. Within the year a second rural center, in co-operation with the Division of Foreign Missions, may be begun in the mountains of Kabylia in North Africa.

In the space of time between October, 1948, and October, 1949, the Advance in Africa has begun in every conference. In many homes and churches, schools, hospitals, and social centers, hope is high that continuing progress in Advance in The Methodist Church and in sister churches may bring to Africa the abundant life found in the full gospel of Jesus Christ.

Advance Dollars in Latin America

(*Continued from page 15*)

missioned missionaries. To Brazil, Uruguay, Argentina, Cuba, and Peru they go—public health nurse and teachers. They are the vanguard of the Advance which calls for one hundred and three new missionaries for Latin America in this quadrennium. Others, accepted, and now in training, will go early in 1950. Scores of others are still to be found—rural workers (Brazil asks for twenty), teachers of home economics, English, Bible, head residents of hostels, social workers, rural workers, religious education directors.

ADVANCE DOLLARS WILL PROVIDE NEW SALARIES AND GRANTS FOR THESE NEW MISSIONARIES. BY THE END OF THE QUADRENNIUM THIS SHOULD INCREASE THE MISSIONARY BUDGET FOR LATIN AMERICA BY $205,000 A YEAR.

Because so little has been done in Latin America, much is now needed. Protestantism is no longer a marginal idea in these republics. Three million Protestant church members are realizing the terrible responsibility of a minority group in lands where their own ideals

(*Continued on page 34*)

By THELMA STEVENS, *Executive Secretary*

The following skit was prepared by a group studying the topic "We the Peoples of the Ecumenical Church" at the Northeastern Jurisdiction School of Missions, June, 1949. This should be of special interest to Christian Social Relations secretaries and secretaries of Status of Women.

The Christian Woman in the World Church

Setting: Living room of a parsonage.
Characters: Mrs. Lamborn, new minister's wife. Mrs. Snow, a member of the local Woman's Society of Christian Service. Mrs. Edwards, also a member.

Mrs. Lamborn (*New minister's wife, answering the door*): Good afternoon, Mrs. Snow, come in. I'm glad you came to call. I remember meeting you at our Woman's Society of Christian Service meeting yesterday.

(*Mrs. Snow visits several minutes with Mrs. Lamborn when another knock is heard. Answering the door, Mrs. Lamborn greets another lady* [*Mrs. Edwards*] *who, not knowing that Mrs. Snow is in the living room, speaks rapidly without giving the minister's wife time to interrupt.*)

Mrs. Edwards: Good afternoon, Mrs. Lamborn; we are so happy to have you and Rev. Mr. Lamborn as our new pastor and wife. I'm Mrs. Edwards, local preacher and church-school teacher. I haven't been to church since you have been here. I've been so busy and then I've had company for three weeks. I'm sorry I wasn't able to attend the Woman's Society of Christian Service meeting yesterday; I had a luncheon engagement but I heard that the discussion was about women in the ecumenical church and that gossipy Mrs. Snow (I'm sure you know whom I'm talking about) brought my name in the discussion. She said I was trying to be something I couldn't be, just because I'm taking the local preachers' course of study.

There are women in the clergy all over the world. Why, in Denmark there was restriction by law against women clergy, but that was removed when one of the small parishes expressed their desire to have a woman as their pastor. Here I am, trying to be a local preacher, and that Mrs. Sn—, I mean some people will talk about you no matter what you try to do. In Denmark, in 1948, there were three women ordained in the church. Take China, for instance; women can be ordained in China. They consider deaconess work very important. In Japan "female" members of the United Church of Christ can attend the theological seminaries. If they can do this in Denmark, China, and Japan, why can't we do it here without a lot of talk?

I did tell Mrs. Snow I would like to be ordained in our Methodist Church. You wouldn't believe it, but that woman can twist things around so that when you hear it again you wouldn't know it was the same. The things she relates remind me of the game we used to play, "How the Story Grew." I'm not gossiping, mind you, but she said I was staying away from church because our pastor didn't let me preach when I wanted to. Can you imagine me doing anything like that? Of course, he didn't care too much for women to have official positions in the church.

Why, even in Germany there are between 400 and 500 excellently trained women theologians serving as teachers of religion and leaders of voluntary women's organizations. You don't have to preach just because you're a local preacher or because you're interested in religious education. Well, I really must be going. You tell Rev. Mr. Lamborn I was here, won't you? Be sure and tell him if he needs anyone to help with the services, especially Sunday morning service, just call on me. Why, Jesus expected as much of women as He did of men. He considers all of us children of God. You won't forget to tell Rev. Mr. Lamborn I was here, will you?

(*Mrs. Lamborn tried by signs to let Mrs. Edwards know who was in the living room, but was not able to interrupt.*)

Mrs. Lamborn: Come in the living room. Mrs. Snow is here now and I want us to visit together and try to talk over the work of the Christian woman.

Mrs. Snow (*comes forward*): Well, well, Mrs. Edwards, if you weren't such a talker you might have seen me before! I was just about to tell Mrs. Lamborn that I have just returned from the Northeastern Jurisdiction School of Missions at Syracuse, New York. The study I chose was "We the Peoples of the Ecumenical Church," which was taught by Miss Thelma Stevens, an executive secretary of the Woman's Division of Christian Service. We learned that a study has been made about woman's place in the churches all over the world. We were surprised to learn that on the Central Committee of Ninety at the Amsterdam Conference only two were women! That waked me up and made me want to do something concrete. Splendid work has been done by women in mission work, Y.W.C.A., and the Council of Church Women.

We found much information from the Interim Report on the "Study on the Life and Work of Women in the Church," by Mrs. Samuel M. Cavert. She says, "The grave situation in the world today, with its mounting problems and unrest, can be met only by a truly unified Church which uses all the talents of all its members, both men and women." As a matter of encouragement let me remind you that the Northern Baptists and Congregationalists each have elected a woman to be President of their national organizations. Let us begin right in our own local churches to study and pray about this subject. First thing *we* should do is to become friends. Mrs. Edwards. (shake hands.)

Mrs. Lamborn: I, too, have been reading the report, "The Life and Work of Women in the Church." This is a wonderful study. Questionnaires were sent out to outstanding women of fifty-eight countries, memoranda were returned, often fifty to one hundred pages, indicative of great ability, concern, initiative, and devotion. There were five sections of the questionnaire:

1. Basic consideration of women in every position in the church from the local to the world church.
2. Use of women as professionals in the whole church.
3. Women's voluntary activities.
4. Integration and trends in the governing boards and policy-making groups in the churches.
5. The place of women in the church as free individuals (especially pertinent to the younger churches).

Almost every church in the world has its women's groups. In a number of countries, these groups are said to be the only organized groups of women

there are anywhere. Certainly throughout the world they represent the greatest organized reservoir of lay power in the churches, ready for important development of significant programs, if leaders can be provided. Australian women say—"We hope the World Council of Churches can give us leadership and direction for women's groups especially related to international peace." Chinese women say—"There is great need for an enriched program for women's work, both local and national." They need exchange of news and methods.

Japan needs exchange of leadership, information about church women's organizations in other countries. Some of their desires are for a larger fellowship of prayer. From many quarters comes the expression of a hope that several times a year a news bulletin on women's work and activities might be issued by the World Council.

It took women in the missionary field a long time to learn to work across denominational lines, but they are being trained for the total church work in its ecumenical aspect. The program of the United Council of Church Women includes World Missions, Christian World Relations, Leadership Training, Christian Social Relations, the production of literature, and radio and speakers' services. There is no more outstanding symbol of the United Council than its performance in relation to the World Day of Prayer. Women are working in professional and voluntary services to a great degree!

The Church Woman, official publication of United Council of Church Women, in its June-July issue, states that Mrs. Vijaya L. Pandit is the newly appointed ambassador from India to Washington, D. C.; and that Aberdeen University in Scotland conferred an honorary doctorate of divinity on Mrs. Kathleen Bliss, prominent in the ecumenical movement.

Mrs. Snow: Well, what did they do about the questionnaire? I'm interested in that.

Mrs. Lamborn: Recommendations were made to the World Council of Churches as follows:

1. We believe that problems relating to women in the Church are problems of the Church as a whole.
2. We recommend that a greater number of women should serve on the commissions, the major committees and the secretariat of the World Council of Churches.
3. We request the Assembly to express its appreciation of the work of women's voluntary organizations throughout the world, and its hope that they will become closely integrated into the Church program.

And now to bring it to our local church. Mrs. Edwards, we shall be able to use your ability in our own local group. I hope you and Mrs. Snow will be on the Planning Committee to set up our study of "We the Peoples of the Ecumenical Church," so that our own women will correct their misconceptions arising from too little knowledge and narrow horizons. Why should not women be licensed and ordained to preach?

Yes, there is a part for the woman of the church in the ecumenical movement; she may become part of one of the most powerful groups in the modern world, the movement of Protestant church women. She may help create better homes, churches, and help social classes to enjoy more freedom, more order, more justice and more love, more of the Spirit and Will of God for His world.

Mrs. Snow: I feel we can face this problem together. If every uncomfortable, embarrassing situation for women today might be as easily remedied as was this situation between you and me, Mrs. Edwards, we would find our place and action in our world Christian community more readily.

Note: Secure from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, a copy of the Interim Report of the World Council on *The Life and Work of Women in the Church,* by Mrs. Samuel M. Cavert. Price, 60 cents. Also a copy of *Women in American Church Life,* by Inez Cavert. 50 cents.

Summer Crisis Arrives in Race Relations[1]

Nearly every summer, race disorders threaten to engulf some American cities. This year is unfortunately no exception. Brawls and tension are again making headlines in many places. Most notable among the trouble spots is Washington. The nation's capital ought to set for the country an example of racial justice and concord. It should stand before the world as a demonstration of democratic fair play and equality. It does neither. Instead, it handles race relations in a way that shames other Americans, brings the nation into international disrepute, and makes inevitable the dangerous hostility now manifest. Why? Behind the current swimming-pool brawls is a contest for control of recreation facilities. The Department of the Interior is opposed to segregation, and it seeks to make public pools available to all on the same terms. The District of Columbia recreation board is attempting to capture all recreation facilities and to enforce a segregation policy. The latter body is dominated by the real estate interests in the capital. Its chairman is a leader in the movement for restrictive covenants. All this and much more was set forth last November by the National Committee on Segregation in the Nation's Capital in its booklet, *Segregation in Washington.*[2] It revealed that a battle between human and property rights runs all through the life of the capital city, which is controlled by a "benevolent dictatorship" organized by the 8,000 members of the board of trade. This regime, which is opposed to democratic home rule, tries to keep children segregated in the schools, parks, and playgrounds, and adults separated in housing and business. Surprisingly, this disgraceful state of affairs is of recent origin, going back only to the administration of Woodrow Wilson. Southern white-supremacy congressmen started the regime of discrimination and make possible its continuance. It can be ended only when the residents of Washington, now numbering nearly a million, begin to exercise the franchise. Every citizen has a responsibility to help bring that about. "When people are divided by a master-race theory, liberty and justice are impossible," says the study referred to above. "Nowhere is this plainer than in the capital, where one-quarter of the population is segregated according to color. Here we have been building ghettoes of the mind, body, and spirit. . . . . In the nation's capital, we must mean what we say and give people of all races and colors an equal chance to life, liberty, and the pursuit of happiness."

[1] Editorial from *The Christian Century,* July 13, 1949.

[2] Secure from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio. Price, 50 cents.

Order from Literature Headquarters new pamphlet on "The Mexican American: A National Concern." Price, 25 cents. Use for reading, discussions, circle programs, and special study. Material presents basic current facts about problems surrounding the Mexican American.

Organization and Promotion

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

"THE impossible is as possible as the possible; it just takes a little longer."

Have you read the lists of 100 per cent societies—every woman member of the church a member of the Woman's Society of Christian Service—in the *Advance Clipper,* and felt wistfully that your situation was somehow different; that it would be impossible to reach every woman in *your* church, no matter how great the effort put forth? That you have faithfully tried every suggested method, and have barely succeeded, possibly, in holding your own? That the Calendar of Activities' call to stress membership in these autumn months will fall on deaf ears in your society? Maybe even that repetition of the appeal is having an unfortunate effect? If any of these is your situation—if you find your society among those that have not made the aimed-for increase in membership even though you may have met your financial goal—it is you to whom we want to address the following words of reassurance and suggestion.

1. Situations differ, and maybe yours *is* one of the more difficult ones. If so, there will be added satisfaction in dealing with it successfully. But approach it with the conviction that no woman is "impossible"; it is chiefly a question of finding the key to her interest. There is no one passkey that will serve for all.
2. KNOW the work of the Woman's Society and know your woman. Take it for granted that she would rather work along some one line than another, and stress that. There are few who can spread themselves equally over the whole field. Evidence of the richness and fullness of our program lies in its capacity to meet every woman at the point of her special interest.
3. Let us remember the dignity and importance of membership, and the fact that we have a right to expect every Methodist woman to serve through this channel. Reminded of what church membership entails, any woman should find it difficult to refuse a means to do that to which she has already committed herself.
4. If a woman excuses herself as "too busy," do not argue with her or attempt to point out that you likewise are busy, but find time, etc. Grant in all sincerity that she *is* busy. Ask her to come to one special meeting in which she will be interested. Very few of us would have dreamed at the beginning of our active service that we would ever be able to adjust our time-budgets to give all the time we now devote as a matter of course, to this work. The woman you are seeking is likely to have her days already full of worthwhile activities, and it rests with us to show this as being so appealing and compelling a one that she will readjust her schedule.
5. Showing a continued interest and concern is good if a woman does not consent on the first approach; but let us never "haunt" or harry anyone into membership. And don't leave on a reproachful note. Let your contribution be a foundation-laying for someone else who may have more seeming success. None of it is an achievement in our own strength; remember Paul's words, "I have planted, Apollos watered; but God gave the increase" (I Cor. 3:6).
6. Let all that we do be done with a loyalty to and primary concern for the entire church program. The Woman's Society should undergird and strengthen the local church at every point. Generally it does; but occasionally our enthusiasm gets out of hand and we forget that we are "fitly framed together" in a structure greater than our own. Each new member of the Woman's Society of Christian Service should be a source of added strength to the local church.
7. Finally, in our zeal for new members, let us hold all that we already have. If a woman moves, make sure that the society in the church where she is going secures her at once. If any lag and tend to drop out at the end of a year, plan by some special stimulus to revive their interest. One hundred per cent depends on all of us—past, present, future. And being within God's plan, it is perfectly possible.

More "Societies of Distinction"

"One small church on a two-church charge was about to close its doors when a Woman's Society of Christian Service was organized. The women have worked hard. The society has fifteen members. The church is now going and has built up wonderfully." (Ohio Conference.)

A comparatively new society in Hawaii, largely Japanese-speaking, has sent nearly 500 relief packages to churches, ministers' families, and friends in Japan, and $42 to Japan's church work.

Mt. Hope, on the Huntsville District of the North Alabama Conference, not only is a 100 per cent society but has eleven more women members who are not Methodists.

MISSIONARY EDUCATION

By ELIZABETH STINSON, *Secretary*

Suggestions for the Study of . . .

Cooperation for a Christian Nation

By LESLIE P. SAYER

OUR COUNTRY is indisputably the leader among the democratic nations of the world. America's example, good or bad, is more potent than ever before. The Christians' concern that the United States of America be a "nation under God" has given rise to this home missionary study. To help make the United States more Christian, cooperation of various kinds is imperative. The emphases described in the following session outlines show the churches' present trend of thought and action in this respect.

1. **Who? What? Why?** God reveals himself to sensitive people in the form of prickly questions. Work on behalf of migrants, Indians, slum dwellers, and others are all partial answers to divinely inspired questions. "The Questing Spirit" is the name of a dramatic interpretation of the theme worked out at the Northeastern Jurisdiction School of Missions. It is available from Miss Stinson for local use. It shows how God's power has led us in the past and now confronts us with a new frontier—the community adjacent to the local church—often a most neglected spot.

2. **What Can Community Mean?** By the word we mean people of a given area who live "in face to face relationships." That is, folk who call each other by their first names. How many people live within sight of the church steeple without enjoying "face to face relationships"? Why? What can we do to make our church and its environment truly a community?

3. **What Is the Church Up Against?** In answering the questions in session two, people will discover that great and destructive forces are abroad in every locality. What are they in your town? Look, for example, at the population movements in the United States. Fifty per cent of us are displaced persons no longer living in the state of our birth. The movie, "For All People," will help you see your local situation more clearly. This session calls for action—get the local facts of life.

4. **The Well-being of Youth Demands Cooperation.** How do your young people fare—include them all? Send out interviewers to all agencies serving youth. Ask them to tell you what you ought to know. After study and discussion, decide how the churches cooperatively could unite all agencies in better service. Plan to arouse the public to face the facts you discover. Use the movie, "That They Might Have Life."

5. **What Happens After Retirement?** People are forced to retire these days when from forty-five to sixty-five years of age. Discover what life is like in your town for those of the so-called leisure years. Why not invite the retired folk to an afternoon tea party? Let them help discuss the theme "When I Retire." You may discover conditions which the churches and special agencies must face together.

6. **How Much Cooperation at the Grass Roots Is There?** What effect do the programs of interdenominational agencies have locally? Survey the social agencies in your town. What like-minded groups could cooperatively deal with the problems your study has uncovered? Institute action. Be pioneers of the new local frontier. As we support home missions with money and prayer, should we not also practice it right at home?

What Are the Essential Materials

1. The text for popular reading designed to warm the halfhearted and pique the disinterested is *Missions at the Grass Roots,** by William P. Shriver. Paper, $1.00.

2. The authoritative resource book for leaders stating the principles and practices of Home Missions is *Again Pioneers,** by Hermann N. Morse. Paper, $.60.

3. One of the most practical program guides in many years is *A Guide on Cooperation for a Christian Nation,** by Earl F. Zeigler. $.35.

4. *Operation Unity,** by Marion Wefer, is a drama with several uses. Written in six episodes, the parts can be done one at a time to introduce the session topics. As a whole it could be done by any drama club or by players from a church-related college. Use it to enliven district and congregational meetings. $.35.

5. When studying the youth of your community, use some stories from the young people's book, *In the Direction of Dreams,** by Violet Wood. Paper, $1.00.

6. Audio-Visual materials are available to provide background for discussion. "For All People" shows how a church changed life especially among youth in a city community. 22 minutes, sound, black and white, $6.00. "That They Might Have Life" is the story of how a New York church molded the life of an American lad of immigrant parentage. 20 minutes, black and white, $3.00

7. Outline maps of the United States* are available to record population movements. Large, $.25 each; notebook size, $.25 per dozen.

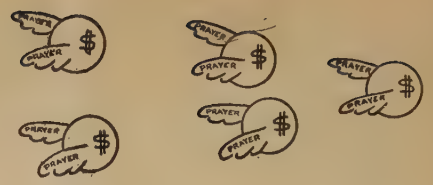
How May Leaders Lead?

Become an executive! Organize a program planning group. Delegate responsibility and work. Supervise the carrying out of plans.

(*Continued on page 31*)

*Available from Literature Headquarters, 420 Plum Street, Cincinati 2, Ohio, and Distributing Offices.

Wesleyan Service Guild



By MARION LELA NORRIS, *Secretary*

THE Advance Program of Methodism has two pockets for Guild members, as Susie Smith is showing us: the right pocket is for World Service, the contents of which go into the red side of the offering envelope at the Sunday morning service of worship; and the left, the contents of which go to the Woman's Division of Christian Service through the local unit pledge for the eight Guild projects and other work of the Woman's Division.

The five months' report from January through May, 1949, shows that the Guild exceeded by over $8,000 the goal of five-twelfths of total giving on appropriations in 1948:

Juris.	*amt. recd.*	*5/12 due*
N.E.	$12,833.46	$12,838.51
S.E.	48,185.43	47,274.95
C.	845.71	1,515.00
N.C.	33,205.54	27,440.43
S.C.	33,211.96	31,857.73
W.	9,242.00	7,969.98
	$137,524.10	$128,896.60

In addition to the regular pledge made by each Guild, many units are helping with cash and materials for Supply Work. The summer *Newsletter* gave needs of each of the Guild projects.

Susie Smith and her unit are cleaning out their closets—and those of willing fathers, brothers, and husbands also—to send good used clothing to Mildred Anne Paine in Tokyo. She needs food, also. What can your unit do to help her and her Japanese associates? People "in the know" say that no matter how much the Guilds send, they cannot meet the needs! Send *only* by parcel post (22 pound packages, cost 10 cents per pound) to Miss Mildred Anne Paine, Ai Kei Gakuen, I-Chome, Motoki Machi, Adachi Ku, Tokyo, Japan. Mark the package, "Relief Package. No Commercial Value." Be sure everything is clean and in good condition.

Mildred Anne is rejoicing in the jeep the Guild sent her. Mrs. Frank G. Brooks, President of the Woman's Division of Christian Service, who was the very first person to ride in the jeep with Miss Paine, said recently at a Guild Weekend, "I really think Mildred Anne would not be alive today but for the jeep."

Aldersgate is a Guild supply project for this Quadrennium. It is a camp for training religious workers and giving re-creation to young people and boys and girls of both white and Negro church and community groups near Little Rock, Arkansas. Some of our Guild members have visited it and are thrilled with the service it is giving and the influence it is exerting for interracial understanding and fellowship. Address: Miss Margaret Marshall, 1018 Scott Street, Little Rock, Arkansas.

At the Guild Weekend, Mrs. Brooks made another significant statement. She said she felt that a large number of the 1000 new missionaries for which the Woman's Division is asking this quadrennium would come from the Guild members because they already have the education and experience and will, therefore, need only a short training period in some such school as Scarritt or Hartford. Several of the I-3's and J-3's are Guild members.

New York Conference Guild has two members going out this fall: Miss Elizabeth Beal, a member of Christ Church Guild, to Cuba as a health nurse; Miss Helen Loomis, formerly on the Standing Committee of the Guild, and a member of the Metropolitan-Duane Guild, to Singapore to teach.

How about a roster in THE METHODIST WOMAN of all Guild members going into missionary service?

October is *Guild Month,* when many units have a joint meeting with the Woman's Society, frequently during the Week of Prayer and Self-Denial. What is your unit planning for this special annual week?

"At our May meeting," a Guild president reports, "we had our annual Gift Box Opening—$350 from twelve persons. This is in addition to the annual Guild pledge."

The more we know
The more we care,
The more we do
The more we share.

As heartaches of
The world we bear,
The gift of self
Calls us to dare.

Give of your $ervice ubstance elf

Student Work

By DOROTHY NYLAND, *Secretary*

Guests from Faraway Places

By MRS. FORREST FIELDS, *West Oklahoma Conference Secretary of Student Work*

"I DON'T think you ought to call your father 'the old man,'" Joe was saying.

It was a sort of "bull session" that the college students of the Clinton District in the West Oklahoma Conference were having. They were finishing Saturday night activities with a heart-to-heart talk with six foreign students who were the weekend guests of the Wesleyan Collegiate Class of the El Reno Methodist Church.

There were Jane from Korea, Eva and Pichon from China, Joe from Baghdad, Iraq, Stanley from Egypt, and Ernst from Switzerland—three students in Phillips University, and the other three from Oklahoma University.

In the late afternoon the Methodist students from El Reno Junior College and their guests were joined by the Methodist students from Weatherford Institute of Technology for a wiener roast and picnic supper in the basement gameroom of one of the El Reno families. While the foreign guests had eaten hot dogs at football games, none of them had had the experience of roasting wieners in an open fire or fireplace. This was a thrill they thoroughly enjoyed.

After a wonderful supper, singing of songs, exchanging of autographs in small books provided for the occasion, the evening went quickly as groups here and there fell into interesting conversation. Stanley had brought a number of snapshots taken in his home town, Cairo, and soon he brought out a costume from his native country and dressed American Sue as an Egyptian. Then just before saying "good night," someone suggested that the guests from our "neighbor countries" tell just what they really thought of American campus life. Much that was said was *very* complimentary, but before the session was over our American students looked at themselves through the eyes of unofficial ambassadors from "faraway places."

The Weatherford students, saying "Good night, and haven't we had a wonderful time?" left for home. The other visitors went to four homes for the night, and next morning joined the Wesleyan Collegiates in Sunday school to say "hello" to Warren Smith, student from Central State College, Edmond, Oklahoma. Warren had been a member of a work camp in Cuba last summer and had come to tell about his experience there.

In a little while Joe went to the high-school department, Stanley to the intermediate department, Jane to the junior department, and Pichon to the young married couples' class—each to tell something of his native land. While Pichon was in the couples' class, the president presented the pastor with $100 to be sent as a mission special to China.

After attending church as a group, the guests were taken to five other homes for Sunday dinners. Some of them had never been on a farm, so they were invited to farm homes. Pichon is majoring in social sciences and was delighted to be the guest of one of the workers at the United States Reformatory for Boys. After dinner he was able to visit the reformatory with his host.

At 3 p.m. the students met once more at the church and went in a group to a tea given in the home of the head dairyman at the Concho Indian school near El Reno. Again, "It was a wonderful time of sharing and fellowship." After a brief tour of the school and a regretful good-by, the guests left to return to their campuses.

It all was a meaningful experience, not only for the students but for the church at large. One boy from the El Reno group said, "I never learned so much in so little time." All of us felt that the cause of international friendship had been given a boost.

Cooperation for a Christian Nation

(*Continued from page 29*)

Proceed along three levels. Let the group most interested in missions do the surveys, study and discuss the books. Why? In order to provide a base for popular programs. Follow suggestions in the materials to present pleasant programs before the largest groups possible. Give them a joyful time. Enlist them in making an impact upon the whole congregation and community by carrying out cooperative attempts to arouse all like-minded people to cooperative action.

Don't let newly aroused interests drop dead because the calendar suggests a change. Carry through to successful conclusions by setting up interest groups—cells of action.

Put "bounce" in every program. Spice them with wit and humor; use many methods for a change of pace. Stimulate the imaginations and cut the hobbles on your younger "less spiritual" friends. Our stakes are high—a Christian nation. Our method is *cooperation*—that means action together.

Youth Work

By HELEN L. JOHNSON, *Secretary*

Mission Study for Youth

By MAY L. TITUS

"STUDY missions? That sounds too much like school." All right, let's admit that it does. Studying about a world problem, a particular country, or a group of people may be one advance step that youth in your church will take because of *your* interest and ingenuity. *The Advance in Missions for Youth* lists STUDY as one of the ways in which members of the Methodist Youth Fellowship may increase their understanding of our Christian world mission. Missions is a regular part of the Sunday morning and Sunday evening curriculum for members of the MYF.

The study material in the Group Graded Lessons for Intermediates appears in *Lessons for Intermediates* and *The Intermediate Fellowship*. On the five Sunday mornings and evenings in January, 1950, intermediates will be studying about *Japan* and her people.

The study material in the Group Graded Lessons for seniors and older youth appears in *Highroad*. On the five Sunday mornings in January, 1950, these youth will be studying Japan, and the opportunities for Christian missions there. On the three Sunday evenings during that same month, they will study a phase of *Cooperation for a Christian Nation*.

Some of the youth may be interested in doing some more thinking and talking about the Christian's responsibility in Japan and in this country. The Missionary Education Movement publishes materials to be used by the MYF as resource and study guides. Write to Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, for a free leaflet entitled *Missionary Materials for Youth*. This leaflet lists the missionary units in the curriculum as well as additional resource and study material.

One other phase of study is for girls who are interested in becoming acquainted with the work of the Woman's Division of Christian Service. The Secretary of Youth Work will meet with this World Friendship group of girls. The booklet of programs and worship for this group is *You and Your World*, 65 cents. (Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.)

Christmas Greeting Cards

SIXTEEN CARDS AND ENVELOPES

Boxed, $1.00

Left: **Ethel Harpst Home, Cedartown, Georgia**

Center: **Kwassui Gakuin, Nagasaki, Japan**

Right: **George O. Robinson School, Santurce, Puerto Rico**

THESE cards are unusually attractive and dignified, showing pictures of sixteen of the projects of the Woman's Society of Christian Service.

A greeting designed to convey the living message of the Christmas season.

Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices, 150 Fifth Avenue, New York 11, New York or 83 McAllister Street, San Francisco 2, California.

Christian Advance in India and Pakistan Needs Your Treasure

(*Continued from page 11*)

the next three years. Our missionaries and their co-workers have shared in literacy and adult education through the years. Their efforts must be intensified now.

But what will these million new literates read? Here is the greatest challenge that could possibly come to Christians. What these minds feed on will determine the life of these nations.

The Advance asks for scholarships to train writers, travel funds to send experts in journalism to India and Pakistan, and increased money for paper and the publication of books and magazines.

Audio-Visual Aids

A little group of Christians, as described by Dr. James McEldowney, Leonard Theological College, Jubbulpore, went to a religious festival where thousands of non-Christians had gathered. Their voices and sale of Christian tracts and gospels reached a few in that throng. But at nightfall, when their movie projector and screen were set up, "King of Kings" and other Christian pictures touched the inner lives of great groups of those heart-hungry pilgrims. This is a glimpse into the possibilities of Christian witness through the means of audio-visual aids. We are especially fortunate in India to have the co-operation of the all-India radio corporation. Another three-year-term missionary goes to Delhi to work particularly in this field. The Advance will take us further into this type of evangelism.

These are but a few of the ways in which Christian forces can be a channel for the spirit of God to touch the lives of His people in India and Pakistan. There is no limit to the extent to which we could be used. Our only limitations lie within ourselves, in our failure to give our lives and our possessions in abandon to Him.

THE STEWARDSHIP OF LIFE

By GRACE NOLL CROWELL

"Try me and see," the challenge is a shout
That rings as clearly as it did of old.
"Try me and see if I will not pour out
A blessing on you which you cannot hold,
So great will be its measure, if you meet
The one condition: set aside each day—
As God has prospered you—the gold or wheat,
Or any substance gathered on your way."

Lord, Lord, thou ask'st so little for thy share!
One-tenth of all I have belongs to thee.
So great has been thy constant care
Around me and about and over me,
I would not fail to pay thee what I owe,
Nor would I, Lord, begrudge thee what is thine.
Not only would I pay it as I go,
But with whatever talent that is mine
I would not fail to render thee a part,
And do it with a glad and willing heart.

Burma Needs the Advance

(*Continued from page 20*)

habilitated and there is great need for missions to undertake a health program, especially in rural areas. This calls for nurses and doctors, necessary supplies and equipment. These are listed in the Advance program and should become a reality within the quadrennium.

Literature

Books and libraries were war casualties in Burma. Cash supplies have given us many volumes of books for Kingswood School, the Chinese Co-Educational High School, and the Union Christian High School. But English texts are not to be purchased in the bazaars. Students in our schools rent their texts. One little eight-year-old boy in the second grade copied the whole of his English book, even to the illustrations. He could not bear the thought of being without his book when he had to return it to the school library. The father of another child typed a copy of his son's text.

Quoting a correspondent from Rangoon, "The literature program remains ever before us and ever incompletely developed as a field of opportunity. . . . . Opportunities in this field include the literature needs of the Christian community and a timely and attractive offering of material to readers from the general public. . . . . There is an immense backlog of demand in the present shortage of Christian Scripture for the growing Christian community." We hope to give a large recurring grant to this work through the Advance.

Union Christian College

The famous Judson College, Rangoon, with a tradition worthy of the name it bore, has not been reopened since the war. This leaves the entire country of Burma without a Christian educational institution at the college level. Interdenominational organizations recognize the need for a Christian college. When the opportunity opens we must be prepared to cooperate in the establishment of a Christian college either in Burma or in Malaya where our church leadership can be trained. This project is in the Advance.

While we are not able to implement the program of Advance this year in Burma, conditions are better month by month, and we anticipate that our plans will be put into operation during the quadrennium. The very fact that there is confusion and disturbance in Burma is a compelling reason why the church must do more than ever before in this land which is struggling to become a democracy.

Literature and Publications

By MRS. C. C. LONG

Dear Subscriber:

My thoughts are turning particularly to you, who subscribe to our magazines and who read in their pages articles of stimulating interest, which become for you a real motivation for continued service.

Countless faces of those of you I now count as new friends, as well as you whom I have known, rise before me, as I write. It is the aim of our editors to provide materials which are helpful, inspirational, and informative, and I hear again your many commendations and suggestions with deep gratitude, as you have talked with me at your meetings and summer conferences.

The two splendid magazines, WORLD OUTLOOK, the home journal of Methodism, and THE METHODIST WOMAN, the Woman's Society work paper, hope to continue to serve you in every way, and any suggestions you might have as to reader appeal will be deeply appreciated.

We at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, would always be most happy to welcome you, if and when you are in the city. I am sure too few of our readers have availed themselves of this opportunity.

We rent from The Methodist Publishing House a part of three floors of their building and employ about sixty girls, whose business it is to handle not only the subscriptions, but also your orders for all materials which bear the imprint of the Woman's Division and all materials related to the approved studies on the home and foreign subjects.

Personally, I love to see the catalogue of our publications come alive through the pages of the vital and informative materials listed.

Missions at the Grass Roots, by William P. Shriver, is most excellent, as we are given a picture of how local churches have met the needs of children, youth, old people, migratory workers and minority groups. This, with *Again Pioneers,* by Hermann N. Morse, raises the question of the task of home missions for the present and the years ahead. Studying this course leads one to know that the basic concept of home missions is the changed attitude of the individual as it relates to his fellow man at the grass roots. These books are $1.00 for *Missions at the Grass Roots* and sixty cents for *Again Pioneers.*

I like particularly the play, *Operation Unity,* which as a living newspaper shows how churches are working together. This play is so usable in its simple setting with only three major speaking parts and taking only thirty minutes. A real buy at thirty-five cents.

Japan Begins Again ($1.00). Does it? And aren't you glad that William C. Kerr, the author, tells us that the hope of the future lies in the vigor and significant role played by Christianity?

Beauty from Ashes (15 cents), by Betsy S. Wolfe, is a beautiful play, revealing the possibilities of friendship and understanding between American and Japanese people, provided Christianity is the medium of understanding.

Women of Scripture (60 cents) by Arthur Bruce Moss, is a rich storehouse from the Book of Books and an absorbing study of women over a thousand years of history.

The Well at Sychar (10 cents; 2 for 15 cents), by Mary Clark Tipps, is a delightful play, which serves as a beautiful worship service in this study of *Women* of *Scripture.*

As I survey this splendid material, all of which I read piece by piece as it comes to my desk, the thought comes to me that *Women of Scripture* points to *Cooperation for a Christian Nation* and *Missions at the Grass Roots* and gives hope that in Him *Japan Begins Again,* but all is made possible through *We the Peoples of the Ecumenical Church.* This last study, which is sixty cents, is written with simplicity, and stresses the implications of the ecumenical movement on the devotional and social life of the ordinary man and woman in the local church. Surely every one of our readers will be anxious to join the study classes this year.

What a wealth of helpful material I have found in *Man's Search for God* (60 cents), by Charley May Cunningham. This series of worship services is most helpful, as is *Christ's Way of Radiant Joy* (15 cents) and *Love's Incense* (15 cents).

Literature literally leavens life and I would have you dip with me into the realm of living realities, stories and services, which make His work more helpful.

We are most happy to call you subscriber and friend. Won't you tell others about us? And do come and see us.

Advance Dollars in Latin America

(*Continued from page 25*)

can bring change. The clear call comes again, from the Pan-American Protestant Congress held in Buenos Aires in 1949. Representing almost all the lands south of the Rio Grande, these leaders say: "Anew we are consecrating ourselves to the command of Christ. Our churches are advancing. In some countries our membership increases at a faster rate than in any other part of the world. Now is the time to make Christ live in Latin America."

ADVANCE DOLLARS FROM THE WOMAN'S DIVISION—2,290,850 OF THEM—FOR REGULAR WORK AND CAPITAL INVESTMENT IN BUILDING AND EQUIPMENT—WILL HELP TO ANSWER THE CLEAR CALL.

PROGRAM SUGGESTIONS FOR NOVEMBER

By MRS. H. W. BLAND DETWILER

"A Winsome Call—Pakistan"

"IN THE hour before sunset the women of a dozen different villages come to their Woman's Society meeting," says Miss Margaret Krouse, recently returned from thirty-eight years of mission work in India.

"For an exhibit of beautiful things from North India, now Pakistan," she also reminds us, "the tied and dyed materials would be most appropriate. If we use costumes, we should remember *saris* would not be worn, but that Pakistan wears the *burka*, the outside Mohammedan covering."

What a perfectly superb presentation Miss Constance Blackstock[1] has given us! Here are a few questions we might use for further study: (1) Mohamed Ali Jinnah is *such* an interesting personality! Who is he? What trait do all men admire about him? (2) What was the Radcliffe Award? (3) From what is the word "Pakistan" derived? (See footnote on p. 29, *Program Book.** Try dividing your women into groups accordingly.) Right here the flag of Pakistan might be shown and described (*Program Book*, p. 37). (4) As a Woman's Division, where do *we* have work in Pakistan? (If possible, use a large map of India and Pakistan, as well as a blackboard drawing of Pakistan, *Program Book*, p. 60. This will help to clear our *geography*.) (5) That paragraph on "The British Background," p. 36, makes me curious for a *history* lesson, which would help to answer the question, "Why partition?"

It would be smart to use two women, one a "Mohammedan," and the other a "Hindu," to present "Differences Between Muslim and Hindu," p. 37. As you see by the description, both may wear Western dress.

How wise you would be to follow these "Differences" with the timely and glowing testimonies from the paragraph, "The Muslim Girls in Our Midst," *Program Book*, p. 33. These contrasts are perfectly set to show the on-going power of Christlike living. As these "testimonies" are given "here and there" in the room, very soft violin or piano music might be the hymn, "Beneath the Cross of Jesus" (*The Methodist Hymnal*, No. 144).

The leader of our worship service, "The Rise of the Bright and Morning Star in Pakistan," might take over with the Call to Worship, and use every bit of the lovely worship service including the suggestions for altar arrangement (*Worship Book,** p. 5).

Mimeographed copies of both program and invitation might follow the use of the Star or the flag of Pakistan.

Program B has definite beauty. The Star! How does it shine in Pakistan? The unity of Christians! Why do they work together so enthusiastically?

Wesleyan Service Guild

1. A map study of "Supplementary Material" (*Program Book,** p. 36) might be presented in the form of a "Travel Agency." 2. A "saleswoman" in a "department or millinery store" might give "The Tale of a Hat," (p. 35) or make it a two-way conversation on a "bus or trolley" to the office. (3) "Christian Solidarity" ought to be stepping stones of keen interest (p. 31, 32). Let the above be given by teachers, church-school workers, Y.W.C.A. secretaries who are members of the Guild.

Goal I—Membership Advance

"Young mothers organize and become part of the Woman's Society of Christian Service.

"When the Methodist women at Haddonfield, New Jersey, received word that part of the Advance Program of the Woman's Society of Christian Service was to secure a substantial increase in membership, our president, Mrs. Lorenzo Shreeves, called a meeting of the membership committee, and carefully checked the church records.

"Thinking that perhaps many young mothers would respond to an invitation to join a special interest group, two talented young women were asked to help plan a program. 'The Christian Home' was chosen for a general study topic. Four young mothers agreed to present at the first meeting a panel on 'Teaching a Child to Pray'—'Giving the Small Child a Sense of Security'—'Stories that Create the Mood for Prayer'—'Daddy Is a Parent, Too.'

"A list was compiled of young mothers who might be interested.

"The next step was to call together five of the young mothers not already members of the Woman's Society. The aims of this new group in the society were presented to them. They responded to the challenge to go out and personally invite each of the prospective members to the first panel discussion.

"Every detail of this first meeting was carefully planned. It was called for a quarter past one o'clock, and the promise given that it would be over in time for mothers to meet their children when school was dismissed. The response exceeded all expectations.

We rejoice in the knowledge that the Young Mothers' Group not only is guiding the women in raising their families according to Christian ideals, but also is strengthening the program of the Woman's Society and the entire church." (We are indebted to Mrs. Ernest Thomas for the above.)

[1] Also author of the new leaflet, *Pakistan*, 10 cents from Literature Headquarters, and Distributing Offices.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

NOVAU-N1573W J22
MRS EDGAR S
BRIGHTMAN
BOX 35
NEW CENTER 59 MASS

NEW MATERIALS

Ceremonials for Special Days. Contains a number of special programs for the Woman's Society and the Wesleyan Service Guild. This booklet meets a long-expressed need by way of a candlelight service, a worship service for the out-of-doors, a Christmas worship service, a service for the Advance program, and many other services to add beauty and zest, as well as information and inspiration, to the Woman's Society program. 60 cents.

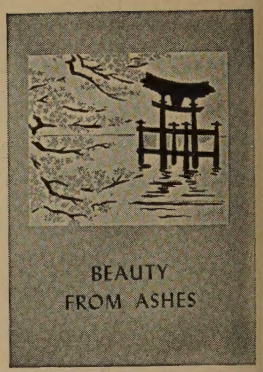
Set of Three Charts on Human Rights Practices. A graphic portrayal, state by state, of laws relating to human rights practices. 25 cents.

Record of the United Nations. Free for postage.

The Mexican American, a National Concern. This may be used for reading, discussion, circle programs, and special study. The material presents basic facts about problems surrounding these Mexican-American people. 25 cents.

A Calendar of Suggested Activities. A reprint from the Officers' Letter File. 2 cents; 6 for 10 cents.

Beauty from Ashes. By Betsy S. Wolfe. A play no society should fail to secure and produce. It is a beautiful revelation of the power of Christ in action. 15 cents.



Christian Service to Older People. This piece of literature suggests methods by which a Woman's Society of Christian Service in the local church may serve older people. 15 cents.

Handbook of Standing Committees on Spiritual Life, 1949-1952. 15 cents.

Handbook for Secretaries of Missionary Education and Service, 1949-1952. 15 cents.

Action from Study, 1949-1950. Free for postage.

Pakistan. Excellent material for circle programs. 10 cents.

Mary Johnston Hospital. A fine leaflet for a circle program. Free for postage.

A Meditation. A beautiful leaflet of spiritual strength. Free for postage.

Supply Work. A reprint from THE METHODIST WOMAN. By Mrs. E. Paul Todd. Free.

Officers' Training Day. Free for postage.

PROGRAM FOR ADULTS

September, 1949, through August, 1950

Christ Jesus Himself the Cornerstone. For Woman's Societies and Wesleyan Service Guilds. The packet contains *Program Material* and *Worship Services*. 60 cents.

Program Material. 50 cents each, 3 for $1.25.

Worship Services. 15 cents each, 10 for $1.25. (Spanish edition—*Program Material* and *Worship Services* under one cover—50 cents.)

YOUTH PROGRAM

September, 1949, through August, 1950

You and Your World. Twelve worship services and programs for a World Friendship Group of Girls in the Commission on Missions and World Friendship. 65 cents.

WEEK OF PRAYER AND SELF-DENIAL

(For literature available see page 25.)

APPROVED STUDIES, 1949-50

For Adults

Theme: Japan.

Japan Begins Again. By William C. Kerr. $1.00.

A Guide on "Japan" for Leaders. By Katharine Johnson. 35 cents.

Theme: Co-operation for a Christian Nation.

Missions at the Grass Roots. By William P. Shriver. $1.00.

A Guide on "Co-operation for a Christian Nation" for Leaders. By Earl Ziegler. 35 cents.

Theme: We the Peoples of the Ecumenical Church.

We the Peoples of the Ecumenical Church. By Winnifred Wygal. 60 cents.

A Guide on "We the Peoples of the Ecumenical Church" for Leaders. By Winnifred Wygal. 15 cents.

Theme: Women of Scripture.

Women of Scripture. By Arthur Bruce Moss. 60 cents.

A Guide for "Women of Scripture" for Leaders. 15 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: 420 Plum Street, Cincinnati 2, Ohio

Distributing Offices: 150 Fifth Avenue, New York 11, N. Y. ◆ 83 McAllister Street, San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.